

# *Millennial & Star*

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## CONTENTS

### ARTICLES

	Page
The Christian Doctrine	3
The Risen Lord	8
The Kingdom of Heaven	12
Upon Themselves The Name	16
Who Are Those Who Know?	20
Blending of Relief Society Talents	23
Primary's Many Faces	25
YWMIA and Young Women	28
Gift of the Heart	29
Genealogy	32
Organist Returns to U.S.	36

### WOMEN'S SECTION

Fruits of Missionary Work	38
Recipes	40

### YOUTH SECTION

Honesty Pays Dividends	41
Have You Spoken?	43
Youth in the Spotlight	44
Pen Pals	46

### ARTICLES

Britons Plan Conference Flight	47
Britain Welcomes Pres. Tanner	48
New Chapels in Britain	51
Financial Representative	52
Temple Holiday Programme	73
What Is Your Problem?	77
Thoughts For Now	80

### NEWS

From Stakes, Missions	53
News From Elsewhere	74



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### Cover Picture

Christ and Doubting Thomas

—John 20:26-28

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## HOME THOUGHTS FROM ABROAD

Oh, to be in England now that April's there,  
And whoever wakes in England sees, some morning, unaware,  
That the lowest boughs and the brush-wood sheaf  
Round the elm-tree bole are in tiny leaf,  
While the chaffinch sings on the orchard bough  
In England—now!

And after April, when May follows,  
And the white-throat builds, and all the swallows!  
Hark, where my blossomed pear-tree in the hedge  
Leans to the field and scatters on the clover  
Blossoms and dewdrops—at the bent spray's edge—  
That's the wise thrush; he sings each song twice over  
Lest you should think he never could recapture  
The first fine careless rapture!  
And though the fields look rough with hoary dew,  
All will be gay when noontide wakes anew  
The buttercups, the little children's dower,  
Far brighter than this gaudy melon-flower!

—Robert Browning



# The Christian Doctrine

Hugh B. Brown

of the First Presidency

★ We might with profit, and we hope with some interest, consider the question: What does it mean to be a Christian? The dictionary defines a Christian as one who follows the precepts and example of Jesus Christ or one whose life is conformed to the doctrines of Jesus of Nazareth.

There is one doctrinal event which foreshadows and overshadows all other Christian doctrine. I refer to the atonement of Christ, and it would seem that this would be appropriate, as we are near the Easter time. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Faith in this one transcendent event, the most important in all history, is the enduring foundation upon which the true Christian gospel is built. Upon it, the salvation of the whole human family depends. He who understands and accepts the full significance of the vicarious sacrifice of Jesus Christ and conforms to the principles and

ordinances which that acceptance enjoins may be properly classified as a Christian. But there must be more than mere lip service; faith alone is not sufficient.

Jesus said: "Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:20-21)

What must one do to become a Christian or to be saved is an ancient and oft-repeated question which was answered by Peter, the apostle, on the day of Pentecost, when through his powerful sermon the people were convinced and pricked in their hearts and cried out: "Men and brethren, what shall we do?" and the apostle said " ... Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

Forgiveness on terms of repentance is a basic Christian principle. But is one saved by merely meeting these preliminary requirements? The Apostle Paul, in one of his dynamic letters, said, speaking of these principles: "... let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." (Hebrews 6:1)

And he adds that the work of perfecting the Saints (the people of the Church in former days were known as Saints) must continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ephesians 4:13)

Salvation is a continuing, on-going process. It is eternally improving, achieving, becoming — yes, and overcoming. In some ways it may be analogous to education, which is a continuing process of overcoming ignorance. When is a man educated? When is a man saved? We believe a man is saved no faster than he gains knowledge for "the glory of God is intelligence." (See D. & C. 93:36)

Is a man educated when he enrolls in college, or when he gets his bachelor's, his master's or doctorate? Yes, relatively, he is an educated man, but he still has a lifetime—an eternity, in fact, in which to pursue knowledge and truth. The highest reaches of life are but embryonic in the light of eternity, and man has every reason to hope that a future life will afford him full scope for larger and fuller achievement.

This Church, which bears Christ's name, has from the beginning uniformly taught that faith in the Lord Jesus Christ is the first saving principle of the gospel, but as the poet tells us, "Heaven is not gained by a single bound, but we build the ladders by

which we rise, from the lowly earth to the vaulted skies, and mount to its summit round by round."

Faith must be confirmed and demonstrated by active acceptance of all the other principles and ordinances taught by Him whose name is incorporated in the word Christian.

We do not claim to understand fully the atonement in all of its limitless scope and infinite blessing; but God has revealed enough detail concerning the need, purpose, and universal application of the atonement of Christ to justify the doctrine that the resurrection from the dead is assured to all men.

John said: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12)

Eternal life and exaltation, however made possible by the vicarious sacrifice of Christ may be progressively attained by man's voluntary co-operation with divine will and purpose. When we think of any reconciliation or appeasement of settlement, we consider it in connection with some previous act or event of which it is a sequel. For instance, a treaty of peace is a sequel of war. A settlement of a claim or an obligation implies there has been an account with a debit balance. When we speak of the atonement wrought by Jesus Christ, we envision an unpaid debt, and antecedent transgression; something to atone for.

All students of the Bible who accept the New Testament see in His atonement a sequel to the transgression of Adam, generally known as the Fall of Adam. Through the Fall, Adam and Eve and all their posterity became subject

to bodily disintegration and death and also to banishment from the presence of God, which is in the nature of spiritual death, and this despite the fact that the cause was individual transgression. By the individual atonement of Christ, free redemption from the transgression of Adam is assured to all. Paul assures us that: "... since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22)

The transgression of Adam, together with all of its consequences, was foreseen and the expiation provided for before the foundations of the world were laid. In that primeval council, of which the scriptures speak, when "all the sons of God shouted for joy" (see Job 38:7), Christ offered himself as a ransom. He was not coerced or required to make this sacrifice. His free agency was in no way infringed or trammelled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It was optional until the very time of his crucifixion. He gently rebuked Peter, you remember, who would have defended Him with a sword at the time of the betrayal, and Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53)

The question is sometimes asked: Why was such a sacrifice of God's beloved Son permitted or accepted? Why not let someone else pay that debt? Why not Adam?

The answer is found in the fact that of all the sons of God, only Christ could qualify, because He was the only sinless man who ever walked the earth. Furthermore, He was the First Begotten, the eldest of the sons of God in the spirit, and the Only Begotten in the

flesh, and therefore the only one who possessed the full powers of Godhood and manhood. Hear Him refer to that premortal existence in the most beautiful prayer on record, found in the 17th chapter of John; He prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5)

Christ was the only one wholly free from the dominion of Satan, the only one possessed of power to hold death in abeyance and to die only as he willed so to do, the only one who could conquer death. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26)

And again: "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again ..." (John 10:17-18)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained Him from the time of that council in heaven until the moment of his agonised cry, "It is finished:" (John 19:30)

The answer to this question is twofold: first, His undeviating devotion to His Father's will. He said: "... My meat is to do the will of him that sent me, and to finish his work." (Ibid., 4:34)

Second was His supernal and all-embracing love for mankind, who, without His mediation, would have remained in the total gloom of desiring without hope throughout eternity.

As the late President Taylor very beautifully and very truthfully said,



speaking of the atonement: "Is justice dishonoured? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy and truth all harmonise as the attributes of Deity. 'Justice and truth have met together, righteousness and peace have kissed each other.' Justice and judgment triumph as well as mercy and peace;" (The Mediation and Atonement, 1950 edition, p. 167)

What was the alternative to the atonement? What if there had been no atonement? If there had been no atonement, all men would have been doomed to eternal death, for unless Christ had broken its bonds, death would have been victorious. All who died before the Meridian of Time were still in their graves when Christ came forth triumphantly from the tomb and broke the bonds that held them captive.

Matthew records that: "... the graves were opened; and many bodies of the Saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53)

Thus He became the first fruits of them that slept. When the Apostle Paul comprehended the full meaning of this unprecedented event, he joyfully exclaimed: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55)

And Jesus comforted and reassured all the grieving Marthas of the world with these immortal words: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die ..." (John 11:25-26)

But the victory over death is not the only benefit arising from the atonement of the Messiah; His atonement not only liberated all men from eternal death but, through the atonement, forgiveness of our individual sins may be obtained. He made it possible for us, through faith, repentance, and continued righteousness, to obtain absolution from the effects of personal sins. One does not get the full benefit of the atonement simply by acknowledging it.

Men cannot be saved in their sins because, by divine decree, no unclean thing can enter the kingdom of heaven; however, through repentance, baptism, and the power of the Holy Ghost, men may be saved from their sins.

No man can by one single act, however great or sincere, free himself from the necessity for that "patient continuance in well doing" of which Paul speaks. He must still follow the Master and endure to the end. Jesus plainly and impressively taught this truth to the young man who came to him saying:

"... Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?



"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21)

It is not enough therefore merely to keep the commandments or obey the law nor even to sell all and give to the poor. The final requirement is to follow the Master. The poet has us sing:

"Jesus, I my cross have taken, all to leave and follow thee;

"Naked, poor, despised, forsaken, thou from hence my all shall be.

"Perish every fond ambition, all I've thought, or hoped, or known;

"Yet how rich is my condition, God and Heaven are still my own!"

That all men are sinners in varying degrees is repeatedly affirmed in the New Testament. Paul wrote to the Romans: "For all have sinned, and come short of the glory of God;" (Romans 3:23)

And John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8)

Peter said: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8)

That the blessings of the atonement are to be made available not only to all who lived before the time of Christ but also to all who die without an oppor-

tunity to hear the gospel is evidenced by Peter's declaration: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6)

The Saviour himself confirms this as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25)

In answer to the question then, what does it mean to be a Christian and are we Christians, we reply that the doctrines we teach are Christian by every test of the scripture and of revelation. In practice we confess we often fall short. However, we are earnestly trying to bring our lives into complete harmony with His laws and thus become entitled to the full blessings of the atonement and become progressively better Christians.

No one of us is justified in praying as did the Pharisee of old, "God, I thank thee, that I am not as other men . . ." (Luke 18:11) There is no room in the true Christian life for an attitude of "holier than thou." Each one who claims to be a Christian could with better grace pray as did the publican, "God be merciful to me, a sinner." (Ibid., 18:13)

Humbly we bear witness that God is a reality; He is personal and is our Father; that Jesus of Nazareth is the Redeemer and Saviour of the world; that the gospel of Jesus Christ has been restored to the earth; and we wish all men could hear and accept that message.

As Peter said in answer to the Saviour's question, "Whom say ye that I am?" we say with him, "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16)

# THE RISEN LORD

Ezra Taft Benson

of The Council of The Twelve

★ It is a high and sacred honour to bear witness to the divine mission of Jesus Christ; to represent His great Church; to be an ambassador of truth to our Father's children; to be called by a prophet of the Lord to go into the world and proclaim the glad tidings that God has again spoken from the heavens: that the heavens are not sealed, that God still communicates with men on the earth, and that the pure gospel of Jesus Christ has again been restored to the earth in its fullness.

I rejoice in this glorious privilege, thank the Lord for this rich opportunity and blessing, and bear solemn witness to the truth of these things.

As a people we have just joined with others of the Christian world in the celebration of Easter. It is, therefore, most fitting that we consider together that most glorious event, the resurrection of the Lord Jesus Christ.

I bear witness to you that Jesus is the Christ, the Saviour and Redeemer of the world — the very Son of God.

He was **born** the babe of Bethlehem.

He **lived** and

ministered among men.

He was **crucified** on Calvary.

His friends **deserted** him.

His closest associates did not fully **understand** His mission, and they **doubted**. One of the most trusted **denied** knowing Him.

A pagan governor, struggling with his conscience after consenting to Jesus' death, caused a sign to be erected over the cross proclaiming him "JESUS OF NAZARETH THE KING OF THE JEWS." (John 19:19)

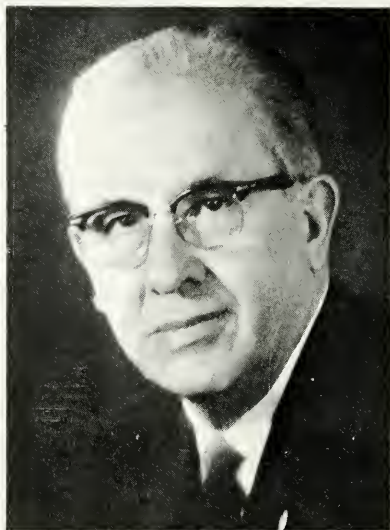
He asked **forgiveness** for His tormentors and then willingly gave up His life.

His body was **laid** in a borrowed tomb.

An immense stone was placed over the opening.

In the minds of His stunned followers over and over echoed some of his last words, " ... be of good cheer; I have overcome the world." (Ibid., 16:33)

On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Some of the women, among the most devoted of His followers, came to



the place with spices "and found not the body of the Lord Jesus." (Luke 24:3)

Angels appeared and said simply, "Why seek ye the living among the dead?

"He is not here, but is risen." (Ibid., 24:5-6)

There is nothing in history to equal that dramatic announcement: "He is not here, but is risen."

The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. " . . . as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22)

There are those, however, who act as though they do not believe in eternity or a resurrection. They cower at the thought of nuclear war, and to save their own bodies they would have peace at any price. Yet the best assurance of peace and life is to be strong morally and militarily. But they want life at the sacrifice of principles. Rather than choose liberty or death, they prefer life with slavery. But they overlook a crucial scripture " . . . fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) The Lord could, I suppose, have avoided the war in heaven over free agency. All He needed to do was to compromise with the devil, but had He done so He would have ceased to be God.

While it is more difficult to live the

truth, such as standing for free agency, some of us may in the not-too-distant future be required to die for the truth. But the best preparation for eternal life is to be prepared at all times to die—fully prepared by a valiant fight for right.

Let us act like men, men who are sons of God, men with a sure knowledge that there will be a resurrection and a final judgment.

Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as He and His prophets foretold, and became in very deed "the resurrection and the life." He broke the bonds of death for all of us. We, too, will be resurrected. Our spirits will be reunited with our bodies.

Later the Risen Lord appeared to other women, to the two disciples on the road to Emmaus, to Peter, to the apostles, and "after that," as reported by Paul, "he was seen of about five hundred brethren at once."

"And last of all," continued Paul, "he was seen of me also." (1 Cor. 15:6, 8)

Yes, Christ's resurrection was abundantly verified. The witnesses are many. Throughout the forty days following His resurrection the Lord manifested himself at intervals and gave instructions in the things pertaining to the kingdom of God. Much that He said and did is not written, but such things as are of record, John assures us, " . . . are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31)

He had told His followers that He must soon ascend unto His Father in heaven. And as the time of his ascension drew nigh, the Lord in that last solemn interview gave His parting instructions to His disciples.

And when Christ and the disciples



had gone, "as far as to Bethany" where Mary, Martha, and Lazarus lived, the Lord lifted His hands and blessed them. And while He yet spoke he rose from their midst until a cloud received Him from out of their sight. As the Apostles stood gazing steadfastly upward, two personages clothed in white apparel appeared by them. They spoke unto the eleven saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, also Luke 24:50-51)

Worshipfully, and with great joy the Apostles returned to Jerusalem. The Lord's ascension was accomplished. It was truly a literal departure of a material being, as His resurrection had been an actual return of His spirit to His own physical body. Now the disciples began to comprehend more fully that He had truly overcome the world. Not that He had displaced Caesar or even Pilate who ruled over Judea. The great majority of the world's people had still not even heard of Him. Not that man's inhumanity to man was suddenly wiped out. But there was victory over the grave, always, until then, the final conqueror of all men.

Then the realisation began to dawn on His faithful followers that His kingdom was not of this world. He had overcome the world of hate, envy, greed, and lust. He had shown the way for man to break the chains of selfishness and vengeance which had bound Him, doomed Him to mediocrity, a prisoner of His own misconceptions. His disciples were quickened with a realisation that this was what He had been teaching them. This was what His life had spelled out to them. More clear became His ringing words, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44)

Yes, the Lord Jesus Christ liberated man from the world by the pure gospel of love. He demonstrated that man through the love of God and through kindness and charity to his fellows could achieve his highest potential. He lived the plain and sure doctrine of service, of doing good to all men, friends and enemies alike. His charge to return good for evil is still the greatest challenge to the mind of man. At the same time it is man's greatest weapon.

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without His teachings. Without Him we would be lost in a mirage of beliefs and workshops, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal He set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for His teachings, His life, His death, and His resurrection.

May God hasten the day when people everywhere will accept His teachings, His example, and His divinity, yes, when they will accept as a reality His glorious resurrection which broke the bonds of death for all of us.

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master, and only through doing His will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing His will. We must

place Him first in our lives. **Yes, our blessings multiply as we share His love with our neighbour.**

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without His help. Again and again He told His disciples, and all of us, "Let not your heart be troubled: . . ." (John 14:1)

"If ye shall ask any thing in my name, I will do it." (Ibid., 14:14)

"I will not leave you comfortless: . . ." (Ibid., 14:18)

"Peace I leave with you, my peace I give unto you": (Ibid., 14:27)

We feel His comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let His gospel permeate their lives. What a priceless gift it is that we can know Him through our own prayers and through the sacred and solemn testimonies of those that have seen Him, known Him, felt His presence.

And now more than 1,900 years after His resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead as we shall be. He is "the resurrection and the life: . . ." He appeared unto many in the Old World after His resurrection and according to modern scriptures, sacred to me and to Latter-day Saints everywhere, He spent three glorious days before His final ascension with His "other sheep" here in America, the new world.

By Him and through Him and His gospel, God the Father has made it possible for you and me to overcome the world.

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is more than "a great moral teacher." He is our Saviour and Redeemer, the very Son of God. And He will come again. " . . . this same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

Yes, this same Jesus has already come to earth in our day. The Resurrected Christ — glorified, exalted, the God of this world under the Father— appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words:

**"This Is My Beloved Son. Hear Him!"**  
(Joseph Smith 2:17)

The appearance of God the Father and his Son Jesus Christ to the boy Prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth. More than two million members of the Church throughout the world bear this solemn testimony.

Today thousands of faithful missionaries at home and abroad freely carry this all-important message to the world. Jesus is the Christ, the Saviour of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today 16,000 missionary-messengers of truth, and the more than two million members of The Church of Jesus Christ of Latter-day Saints — the Mormon Church — bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ.

# THE KINGDOM of HEAVEN

Delbert L. Stapley

of The Council of the Twelve



★ Let us consider the parable of the Pearl of Great Price:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46)

This parable is most significant and meaningful; to appreciate its purpose is to understand the message. The desire of the merchantman dealing in pearls is to find the most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality, value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to sacrifice all he had for ownership of the goodly pearl.

Allegorically the Saviour likens the kingdom of heaven unto the merchantman seeking goodly pearls, signifying that the true pearl of great price is God's kingdom which, for man to be happy and exalted, he must diligently seek.

This parable accords with the Saviour's teaching upon the Mount when he admonished:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33)

When we relate the parable of the goodly pearls and the challenge of our Lord to seek first the kingdom of God, we receive a more comprehensive understanding of the parable dealing with the pearl of great price. Pearls have always held a high place among gems, and merchants have been active and diligent in seeking the largest and richest to be had. Unlike the man in the parable of the hidden treasure, who, with little or no effort on his part,



found concealed in a field a precious treasure of great worth, the merchant devoted his whole energy to the quest for goodly pearls; to find and secure the best was his greatest ambition and business.

When finally he beheld the pearl that excelled all others, he gladly sold all his other gems. Indeed, he sacrificed all that he had in gems and other possessions and purchased the pearl of great price. Seekers after truth may acquire much that is good and desirable but not find the greatest truth of all, the truth that shall save them and bring about their eternal exaltation and glory. Yet, if they seek persistently and with right intent and are really in quest of pearls of truth and righteousness and not imitations or substitutes, they shall find, for the Holy Ghost, which is the Spirit of truth, shall guide them. (Paraphrased from James E. Talmage, *Jesus the Christ*, pp. 293-294.)

Saul of Tarsus, while on his way to Damascus to persecute the Saints, found en route the pearl of great price by the revelation of Jesus Christ. Few are favoured as Saul — who later became Paul the Apostle — with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Every soul earnestly and honestly seeking the pearl of great price is entitled to the Holy Ghost to aid him or her in that quest.

Two significant gifts of the Holy Ghost are the spirit of inspiration and revelation; and also a function of the Holy Ghost is to bear witness of the Father and the Son. By the gift of that power, the honest investigator can learn and know the eternal truths of the kingdom of God with certainty of soul conviction. If an individual fails to yield to the enlightenment of the Holy Ghost, then the Spirit departs from him, and he is left to his own

resources to struggle alone with his problems.

Men who by search and research discover the truths of the kingdom of heaven may have to abandon many of their cherished traditions and even their theories of imperfect philosophy and science if they would possess the pearl of great price, God's kingdom, which, with its standards, principles, ideals, and holy ordinances is the gospel plan of life, salvation, exaltation, and glory.

We understand that in this parable of the merchantman and the goodly pearls, as in that of the hidden treasure, the price of possession is one's all. No individual can become a citizen of the kingdom of God by partial surrender of his earlier allegiances. He must renounce everything foreign to the kingdom, or he can never be numbered therein.

"If he willingly sacrifices all that he has, he shall find that he has enough. The cost of the hidden treasure and of the pearl is not a fixed amount alike for all; it is all one has. Even the poorest may come into enduring possession; his all is a sufficient purchase price. (Talmage, *op. cit.*, p 294)

It is clearly seen that the key to finding the pearl of great price is to earnestly seek for light and truth as found in the gospel of Christ. The Lord has said: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; . . ." (D. & C. 88:63)

In Christ's Sermon on the Mount he taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7)

Moroni, an ancient American prophet, bidding farewell to his brethren and to the gentiles, bore his witness to having seen Jesus and of talking with him face to face, and then admonished:

"And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever." (Ether 12:41)

Lehi, an early American prophet, counselled:

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19)

It behooves many people to change their place of residence and maybe travel far to find the pearl of great price, and yet others may find it in their communities or nearby.

What should men and women look for to distinguish the kingdom of heaven, the goodly pearl, from all other churches? There are many facets to this goodly pearl. These facets are principles, standards, ordinances, and covenants. The scriptures also provide colourful facets of the goodly pearl. Limited time prevents a full discussion of these items. The following few comments must suffice.

Under principles we can include the following: (1) free agency, (2) faith in God and his Beloved Son Jesus Christ, (3) sincere and sorrowing repentance for sins committed and refraining from being guilty of them again, (4) the Word of Wisdom, the Lord's law of health, which he gave as a principle with promise. (D. & C. 89)

Under standards are: (1) chastity, virtue, and moral cleanliness; (2) integrity which includes honesty, sincerity of purpose, truthfulness, and uprightness; (3) to further emphasise standards, I quote in part the thirteenth article of our faith:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Under the heading of ordinances we include: (1) baptism by immersion for the remission of sins, (2) the laying on of hands for both confirmation and bestowing the gift of the Holy Ghost, (3) the bestowal of the Holy Priesthood of God by the laying on of hands, (4) ordinances in the temple of God, which include the endowment and eternal marriage ceremonies and vicarious work for the dead.

Under covenants: (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptised by an authorised servant of God, we covenant to do God's will and to obey His commandments. (3) By partaking of the sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of His Son, to always remember Him and keep His commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of His power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation, and eternal happiness of God's children.

The final facet of the pearl of great price for consideration is the scriptures referred to by the Latter-day Saints as "the four standard works,"

which include the Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. If all the books in the world were destroyed except the four standard works of the Church, man would have the foundation of principles and moral and spiritual values to re-establish his civilisation and rise again to lofty achievements and happiness.

The Bible is listed first among the four standard works of the Church and is accepted by all Christian peoples.

The Book of Mormon records that Lehi, the first prophet of the Nephite nation, was counselled by the Lord that before his family and others departed the land of Jerusalem to the Americas, they must obtain a copy of the book of the Lord, so that, said he, "... we may preserve unto our children the language of our fathers;

"And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3:19-20)

With this record in their possession they were able to establish an enlightened and a prosperous civilisation in the early Americas.

The Book of Mormon is largely a record of a branch of the house of Israel, the covenant people of the Lord, who came to the Americas about six hundred years before Christ. It is a companion book to the Bible to convince both Jew and gentile that Jesus is the Christ.

The Doctrine and Covenants contains revelations given by the Lord mainly to the Prophet Joseph Smith.

The Pearl of Great Price—the title of the fourth named standard work—is taken from Christ's parable we are

considering. The book contains the writings of the great prophets Moses and Abraham, also the twenty-fourth chapter of Matthew as revealed to the Prophet Joseph Smith. These writings are the word of God representing the goodly pearl so precious for mankind to study prayerfully and to know. The book also has the Joseph Smith testimony and the Articles of Faith.

Jesus counselled: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39)

Moroni, the last Nephite prophet, in his farewell message gave a marvellous testimony to the truth of the Book of Mormon to all who read it with a sincere desire to know the truth:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5)

The Lord through the Prophet Joseph Smith challenged those reading the Doctrine and Covenants to:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D. & C. 1:37)

All things pertaining to the kingdom of God are important for us to know. Our eternal happiness depends upon abiding the Lord's gospel plan. It is man's obligation to seek and to find this pearl of great price and then have the courage of faith and conviction to accept and to obey the gospel of the kingdom.



# —Upon Themselves The Name —

Theodore M. Burton

Assistant to the Council of the Twelve

★ As I understand the gospel, the responsibility of holders of the Melchizedek Priesthood comes through our relationship to Jesus Christ. But it is with God the Eternal Father that the covenant of the Melchizedek Priesthood is made, and with him must that covenant be kept.

We who receive this priesthood, according to the words of Jesus Christ: "... become the sons of Moses and of Aaron and the seed of Abraham, and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved."

(D. & C. 84:34-40)

As a first step in the new and everlasting covenant, we are born anew into the family of God the Eternal Father. But how? Remember, that though we were all spirit children of God the Father, He had but one Son in the flesh, who was born upon this earth, taking upon himself flesh and bones and carrying within himself the seed of immortality,



for He was in very deed Jesus Christ the Redeemer, the Anointed, the Only Begotten Son of God in the flesh. Jesus Christ kept the covenant made with God the Eternal Father and became the Great High Priest after the order of Melchizedek.

Because He kept the fullness of the covenant as a perfect Man, an obedient Son of God, and had the seed of immortality within His body, He became the first fruits of the resurrection to live forever with that body of flesh and bones and to sit at the right hand of the Father. Through the covenant of baptism, which is called the rebirth, we are reborn into the family of God through those same three elements by which we were born into this world.

Adam was told to teach these things to his children:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:59-61)

Note the perfect comparison of birth into this world with birth into the family of Jesus Christ. Thus we take upon ourselves the name of Jesus Christ and become members of the royal family. If we hope to reach the presence of God the Eternal Father in

the flesh with these present wonderful bodies which shall become purified and spiritualised to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ members of the family of God the Father.

There is no other way, there is no other name given whereby we can return into the presence of God the Eternal Father, with a resurrected body of flesh and bones.

Nephi said: "... as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby man can be saved." (2 Nephi 25:20)

And Peter, when he bore testimony, used these words:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12)

This doctrine is so important in understanding the deep principles of the gospel that it was repeated again in our generation:

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

"Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

"Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D. & C. 18:23-25)

I have spoken only of the **first** step along the path of progression which will yield eventually a fullness of the blessings which God the Father has in store for us if we are willing to pay

the price attached to those blessings. Let us then go on to the next step up the ladder of progression.

A person going on a journey gives a power of attorney to his lawyer so he can act legally in his name. With this power the attorney can act in the name of his client and perform and execute his business just as if that person were present to perform and execute his business in person. So God our Father, by the laying on of hands by those having power to do so, has given us, His trusted covenant sons, priesthood, to speak in His name just as if he were here himself in person. This is the Melchizedek Priesthood, or "the Holy Priesthood, after the Order of the Son of God." (Ibid., 107:3)

There are those who might think God has given this priesthood power too widely in our day to men who do not appreciate this calling. However, I have faith in God and believe that this priesthood has been given widely because there are so many men now living who earned this right to receive that power through their faithfulness in the spirit world. Now they are given this power to see if they can be trusted with it, to see if they will appreciate it and magnify it according to the greatness which is within them. I believe this life is a period of testing such persons to see if they are worthy to be further magnified in the kingdom or family of God.

I am confident that God knows the seed of greatness which He placed within us if we would only rise to the full stature of our manhood. With that confidence in us and with faith that we would respond to that calling, God has given us not only the Aaronic, but the Melchizedek Priesthood. The Aaronic Priesthood is limited " ... to hold the keys of the ministering of angels, and to administer in the outward ordinances, the letter of the gospel ... " (Ibid., 107:20)

The Melchizedek Priesthood power is not so limited, being concerned with " ... the spiritual blessings of the church.

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19)

The elders of this Church have been given sealing power held in fullness by the prophet of the Lord, for elders are to seal a blessing upon the heads of those who are ill and may rebuke illness and evil spirits according to the faith within them. There is no limit placed upon the power of that faith. We are told that the faith of Enoch was so great in the use of this priesthood " ... that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord; and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13)

Now let us get back to our day. The power to speak the word of God in the name of Jesus Christ has been given to thousands and tens of thousands in the Church today. That great power is to speak in the name of Jesus Christ to speak as mature sons of God, entrusted with power so great that it is limited only by our faith. It is power which can only be used in righteousness. We cannot use it in power if we are not righteous ourselves. Therein lies the great responsibility of the Melchizedek Priesthood. We cannot



speak nor act with power if we do not have a testimony of Jesus Christ in whose name we are to act. In order to speak in the name of God we should be virtuous, not speak and act harshly toward our wives and children, nor neglect our meetings. We should keep the Sabbath day holy. We should not be greedy and mean in our business dealings, nor lie to and cheat our fellowmen. We should be loyal to the promises which we have made in the temple and follow the counsel given us by the First Presidency, who speak in the name of the Lord. To use the priesthood we should magnify it by keeping our given word according to the oath and covenant of the priesthood.

Peter said of Jesus Christ:

"According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue;

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and **abound**, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:3-8)

In view of this great responsibility of the Melchizedek Priesthood, we might well ask God, "What manner of men ought we to be?" The Saviour said:

"And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27)

## CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

# Who are those who Know?

Bishop Robert L. Simpson

First Counsellor in the  
Presiding Bishopric

★ One of the wisest things that we can do is to benefit from others who have passed this way. Our first loyal band of pioneers who entered the beautiful Salt Lake Valley nearly 115 years ago had scouts exploring many dead-end canyons and impossible mountain passes in selecting the best possible route for covered wagons. Subsequent companies found it much easier. The mistakes had already been made. Why make them again?

It would be foolish for us to waste time in remaking all of the mistakes of our predecessors. In the first place, we would not live long enough to make all the mistakes, so we must do the wise thing. We must take advantage of mistakes that have already been made. Perhaps the Lord had this in mind when he gave us the thought that "the glory of God is intelligence." Certainly that man is intelligent who would take advantage of a path that has already been clearly marked.

And so, the intelligence to benefit from those who know is really the key to our success. And now we ask the question, "Who are those who know? Whom can we trust as we seek counsel on vital matters?" And I would like to

direct the thinking at this point to our young men of the Aaronic Priesthood, the young men who have many problems, many questions, always wondering who would be the logical person.

It is easy to be misled. It is so simple to seek our information from the improper source. I once heard a story about a jeweller. This jeweller kept a fine-looking chronometer in his store window to attract attention and as a suggestion of accurate time keeping. Early each morning he noticed a man through the window. He would stop, look at the chronometer, and then carefully adjust his watch accordingly.

One day the jeweller was outside sweeping the walk in preparation for his day's business when the usual passerby stopped for his usual watch-setting ceremony, and the jeweller asked the man why he always stopped to set his watch at the same time every morning.

"Well, you see," said the man proudly, "I happen to be the time-keeper at the plant. One of my jobs is



to blow the whistle at precisely 8 a.m. and at 4.30 p.m. They all depend on my whistle to be accurate." The jeweller smiled and said, "Well, do you know, for over a year now I have been setting my chronometer by your whistle!"

So you see, young men, sometimes we are misled, uncertain as to where the real authoritative source might be. Sometimes we see a fine-looking chronometer, but it has to be working properly and it has to be set properly. Sometimes we see men who are esteemed men in the community, but they may not always be the best source for the question that we have.

Young men, you have three main authoritative sources for your information. The first is your Heavenly Father, and just as surely as the Prophet Joseph received an answer to his humble question 142 years ago, so you may expect guidance from a loving Heavenly Father.

The second authoritative source of correct counsel and guidance is available from the one you affectionately refer to as "Dad." Dad, I hope the door is open for your boy. I hope the door is open wide that he may seek counsel when it is required. I hope he can come to his dad and talk about vital matters without being embarrassed. I hope we dads are living closely enough to our family situations that we may sense the appropriate time and place for a few minutes of kindly talk, and, incidentally dads, lots of listening, lots of listening! I think this is the key to effective counselling with our young people. We have to do lots of listening. We have to have the full story before we can counsel properly.

And boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

The third authoritative source is your bishop—one who has been ordained and set apart to be the father of his

ward, and especially a friend to the Aaronic Priesthood boys and to girls of corresponding age.

Bishop, are you too busy to counsel with your young people? If you are too busy, then the work load must be re-organised. How about assigning additional jobs to your counsellors? How about letting them carry some of the other loads so you can free yourself for the all-important job of counselling with your young people at convenient and frequent intervals?

When to interview? Always before a boy is ordained or advanced in the priesthood. Always at the end of every year as we evaluate the boy for another Aaronic Priesthood award. And certainly whenever needed as may be directed by the Spirit of our Heavenly Father.

How do we interview bishops? We interview with the spirit of love, and this should be the entire purpose of every interview—love. This should be the underlying factor. There should be no other source but love as we talk to our young people and seek to guide them in the proper direction. And like dad, the bishop should be a good listener, too, with the wisdom of Solomon.

Now, young men, we have just talked about three good sources of counsel, and I hope we do not go to the gang to get our counsel. I hope we do not go to boys of our age who have not been over the trail, boys who have just heard, but really don't know what to advise. Oh, they will always be quick to give advice, but it is not always the right source. You may even find a boy who is older than the rest, who may have set himself up as somewhat of a chronometer. He may look impressive, but, boys, let's depend on our Heavenly Father. Let's depend on dad, and let's look to the bishop for the counsel that will be most effective in our lives.



Now, young men of the Aaronic Priesthood, it takes determination—determination to do the right thing at the right time. And so we as a Presiding Bishopric would admonish you to seek out your dad and your bishop at the appropriate time and let them listen to your story, and I want to tell you that you will be guided in the right path.

I would quickly like to tell you a story. It comes from far-off New Zealand, and it is one of the finest stories that I have heard in a long time. It concerns a world champion.

This world champion is Peter Snell, who holds several world records, including the mile run. He set this record just a few months ago. Do you know how Peter Snell trains? Do you know what he goes through? He was telling a group of LDS people down in New Zealand just a few weeks ago that when he goes out to run, he does all of

his running uphill, and then when he meets his competition on a flat track it seems like running downhill. Then he will go out and run in the sand, in the deep sand, and when he gets on a flat cinder track, he feels just as if his feet have wings on them. You will see Peter Snell out running on the wettest, most blustery, wintry day, and when you ask Peter Snell why he is out running on such a day as this, his answer is, "The opposition is all home by the fire. Now I can get the edge on them." These are the thoughts of a champion.

Young men of the priesthood, tomorrow's challenge is great. Why don't you exert the effort to do some running in the sand? Do a little plugging uphill, and work when it is not always convenient, when it might be a little stormy out; and I want to tell you young men, you will be headed in the direction of a champion in the priesthood of your Heavenly Father.

## YOUTH

"Youth is not a time of life; it is a state of mind. We grow old only by deserting our ideals . . . You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

A

Relief

Blending

Society

Of

Talents



Marianne C. Sharp

First Counsellor, Relief Society Presidency

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. (Isaiah 61:10-11)

It is a time for the daughters of Zion to be joyful to the Lord—those who are blessed to dwell in the British Isles—as they contemplate the British Relief Society Conferences to be held in England in May.

It will be a time of rejoicing for the sisters to come together in great numbers, to receive an enlarged vision

and a heightened understanding through attending these great Relief Society conferences authorised by the presiding brethren of the Church.

The Lord has promised that where even two or three members are gathered together in His name, that He will be in the midst of them. A richness of knowledge comes from the interplay of each sister's particular talent and experience with the others, just as a blending of particular colours produces the radiance of white light..

These conferences will not comprise the sisters of one stake or one mission from a particular geographic locality. These British Relief Society Conferences will include the sisters from every stake and mission in Ireland, Scotland, Wales, and England to be brought together in convenient locations. To leave the environs of one's own home, of one's own dear branch or ward fellow members and have the opportunity of meeting a great concourse of equally faithful and devoted Relief Society sisters, promises a great reward.

Plans made earlier are being revised to set these conferences apart from any other previously held. Not only will the British sisters be in attendance, but through authorisation of The First Presidency at the request of Elder Mark E. Petersen, the general board will conduct the conferences patterned after the great Relief Society Annual General Conferences held each autumn in Salt Lake City just preliminary to the Church conferences. Elder Petersen will give of his wisdom and direction to the conferences.

President Spafford will be present to conduct the general meetings and hold a department for presidents. It is expected that her counsellors and general secretary-treasurer will likewise attend and present their work in departments with perhaps other general board members. It is anticipated that Sister Emma Marr Petersen will accompany Elder Petersen and participate. Many of the earlier plans are being absorbed in this new, exciting schedule of conference meetings.

These conferences offer to the sisters of Britain a blessing not previously extended to them. Inspirational direction will be given on developing the qualities of leadership, on a better understanding of the ideals, purposes,

and procedures of Relief Society as they have been carried forward this past 125 years under the direction of the priesthood. Clarification and emphasis will be placed on the need for every Relief Society member to perfect herself as a woman, as a wife, as a homemaker, to carry into her home the spirit of a singing mother in expressing praises to the Lord, on the vital necessity of being a teacher and exemplar to her children in righteousness.

It is expected that the pervading spirit will be that of the motto of Relief Society "Charity Never Faileth." Let unselfishness, consideration, helpfulness, and love motivate the sisters in their preparations that every attending sister may bring to the conference a spirit of sisterhood animated by a testimony of the gospel. With the attendance of such, surely the promise made to Relief Society in 1842 by the Prophet Joseph Smith may be realised: "If you live up to your privileges angels cannot be restrained from being your associates."

The general board is grateful for the opportunity given to them by the presiding brethren, and eagerly anticipates meeting with the beloved sisters of Great Britain.

**KNOWLEDGE  
IS  
POWER**

"Sin has many tools, but a lie is the handle which fits them all."

—Oliver Wendell Holmes



★ During the past decade, Primary in the British Isles has made great growth. Primary workers have learned the real purpose of Primary and its importance in the lives of the children. They have learned to face their problems—the length of time necessary for the arrival of supplies, the money to be

responsibilities among them to see that a complete programme is provided for the boys and girls. They plan to conduct a stake preparation meeting every other month to give help to all ward and branch Primaries.

The wards in the larger cities are able to hold Primaries with all classes

# PRIMARY'S MANY FACES

LaVern W. Parmley

President, Primary Assn.

saved or raised to pay for these supplies, the transportation difficulties and to rise above them. Primary has changed from an organisation in which the leader was often termed, "little Primary mother," to a full programme, presided over by a Primary president, producing results similar to those all over the world. The children are meeting regularly each week; they are being taught from the outlined courses of study, earning their emblems and awards.

But Primary in Great Britain has many faces. Each stake, each mission, each ward, each district, and each branch wears its own countenance which has been determined by similar, though different, needs.

The stakes are organised with a stake board consisting of, in most cases, from three to five women. These good sisters divide the Primary

convening. As in all Primaries, their opening exercises are most interesting as the children love to sing and to take part in the standard presentation. The classes which follow are taught using the current lesson books and teaching aids.



In the smaller wards in the stakes the children attending are divided by age groups into four classes—Skylets, Pilots, Lihomas and Trail Builders. A child may stay in one of these age groups for as long as three years. Each year the lesson books are rotated, and by the time the child reaches his twelfth birthday he has received the complete Primary course of study.

In addition to the larger stake Primaries and the average-sized stake and mission Primaries, there are also found in the British Isles many home or dependant Primaries. And again these Primaries wear a different face from the other two. The Church membership in Great Britain is scattered. Often it is necessary for children to travel two or more bus rides to attend Primary. This makes attendance most difficult, for not only do the children and parents find the bus fare impossible to obtain, there is not time for children to attend Primary after school and return to their homes at a reasonable hour.

To counteract this situation many parents, or interested members, have commenced holding Primaries in their homes on a certain afternoon each week. They invite the member and non-member children who live within walking distance to participate. It is not unusual to have as many as five of these home or dependant Primaries functioning in one branch.

In some Home Primaries all of the children attend one class and receive the same lesson. Many times the only adult available to conduct and teach this Primary is the mother in the home. In other situations, both the mother and father, or an older brother or sister are Primary workers. In this case it is possible to divide the Primary into two classes with the father teaching the older boys and girls and the mother conducting the lessons for the younger

ones. In the missions the materials needed for home Primaries are usually arranged for with the assistance of the mission office.

The wife of the mission president is the supervisor of the Primaries in her mission. She is of great help to home Primaries by arranging for an exchange of used materials, by explaining the Primary programme to those who desire to hold a home Primary and by ordering the necessary Primary supplies through the mission office in ample time for use in the current year.

And again in Great Britain, Primary wears another face, for the British people enjoy gathering together for sports or playground activities. Usually once each year, on a stake or district basis, such a day is held. Primary children, accompanied by their families, meet at a park, recreational area, or beach for a fancy dress parade, games, and contests. Stalls are erected which sell food and refreshments, and the proceeds are used for the maintenance of the Primaries. In some stakes and districts, the children are directed in outside activities while the parents attend the Primary classes and learn of the gospel lessons being taught. The Primary presidents put forth great effort for these events. A theme is chosen and carried out through the entire day. Costumes are worn by all and the parents have just as good a time as the children.

Primary choruses are organised in the stakes and missions in Great Britain and present the music in one or more of the quarterly conferences throughout the year. The stake priesthood presidents feel that the attendance at their conference is much improved when the children sing. In addition to this, some stakes hold a music festival where each ward and branch presents one or more numbers

and all children who participate receive certificates for their performance.

But Primary in Great Britain has still another face, for it is a great and valuable missionary tool. Reports are reaching the general board constantly of non-member families being baptised into the Church through the influence of Primary upon their children. The activities of the Primary such as the Primary Family Hour, the Daddy-Daughter Party, programmes for parents, and special activities which

parents attend are responsible in a large measure for this success.

Primaries in Great Britain, like all Primaries throughout the world help to teach children to pray and to walk uprightly before the Lord. They help to prepare children for the age of accountability and for baptism. The boys are prepared to receive the Aaronic Priesthood, and the girls to be future mothers in Zion. The children learn that they are children of God, that He loves them and wants them to return to His presence.

## A FAVOURITE PRIMARY SONG

### "I Am A Child Of God"

I am a child of God, And He has sent me here, Has given me an earthly home With parents kind and dear.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

I am a child of God, And so my needs are great; Help me to understand His words Before it grows too late.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

I am a child of God, Rich blessings are in store; If I but learn to do His will I'll live with Him once more.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

—Naomi W. Randall and Mildred T. Pettit







# *The YWMIA and Young Women*

Florence S. Jacobsen

President, YWMIA

★ The Young Women's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints plays a very unique role in the lives of girls. When we analyse the programmes of the Church, we find that the YWMIA has the only programme that has been specifically designed for the young girls of the Church alone. The lessons are geared to the needs of the girls throughout the world. By participating in the programme, girls have the opportunity to grow and develop to mature womanhood, realising the potential of which they are capable. They are given the opportunity to learn of their relationship to the priesthood of God in a practical and realistic manner. They learn that when they become members of The Church of Jesus Christ of Latter-day Saints that they are unlike other girls in the world.

To be a member of the Church, one lives modestly in dress and in actions. A girl should always maintain her dignity as a child of God, honouring the priesthood and fulfilling the destiny for which she came into the world. In the

Church she is trained to speak well, study, and improve herself, to get along with her associates, to live her life in such a way that she qualifies for temple marriage and prepares herself for motherhood.

The YWMIA lessons are designed for the girls of the Church to help each achieve the highest goals possible in life. But in order to realise these goals, participation must be experienced. The activities designed for both young women and young men in the MIA programme will help them grow culturally, intellectually, physically, and socially in a spiritual atmosphere. It is a well-rounded and all inclusive programme which gives youth the opportunity to put into practice the spiritual values of gospel principles.

In addition to the YWMIA programme, the girls have an opportunity to participate in the Girls' Programme. The Girls' Programme is the bishop's or branch president's programme for girls (comparable to the Aaronic Priesthood programme for boys of the

**CONTINUED ON PAGE 34**

# Gift of the Heart

★ Lapping the north coast of Sicily as they have done for thousands of years, the blue waters of the Mediterranean Sea cradled the small fishing boats of the inhabitants of Palermo. This quiet town was inhabited by fishermen and sailors, who found happy haven in the port between excursions out to fish or to far distant ports of call.

Among those who dwelt in peace were the members of the Toronto family. These, like others of their neighbours, followed the sea and like their neighbours enjoyed talking of their experiences over a garlic-flavoured sandwich washed down with the light wine of the nearby vintners.

It was about 1815 that Joseph Guisseppi Toronto was born. Before long the father had him in and on the water, and the lad soon developed a love for the sparkle and excitement of the sea. As he grew to manhood, he sailed the oceans, until in 1825 he landed in Boston and for some reason decided to make that port his home. He was an alert young man and soon found opportunity to improve himself. He purchased a sailing boat and engaged in the business of delivering fresh vegetables and other commodities, serving the small towns which ringed Boston harbour.

During this period he met the missionaries and heard them preach the gospel. He was immediately stirred by the message and within a very short time joined the church. The elders taught him the principles of gathering

and suggested that he join the body of the Church at Nauvoo. But Brother Toronto felt that he could not leave his growing business just as it was beginning to prosper and so delayed his decision. One day a larger vessel rammed his small boat, scattering the vegetables into the water and doing considerable damage to the boat. Brother Toronto saw in this incident punishment for his delay in joining the saints. He sold the boat in its damaged condition for \$2,500 in gold and with this as his sole possession journeyed to Nauvoo.

On his arrival he was interested in walking about the newly formed and growing city. The river interested him, especially the boats which breasted its current or slipped quietly down stream. He watched with interest the way in which the huge rafts of logs were handled. These he learned had been cut in the neighbourhood of the upper reaches of the river, chained together, and floated to Nauvoo to be cut into lumber for use in the new temple.

Then he sought out and met President Brigham Young. He, raised a Catholic, and schooled in the form of respect paid by Catholics to their leaders, dropped to his knees and kissed the hand of President Young. He was told to arise, that this was not the way of Christ's Church, that he and Brigham were brothers, man to man, that Brigham was not supernatural but mortal like himself, and that he should shake hands but not bow down or kneel to any man.

President Young took Brother Toronto on a tour of the city. They saw all of the sights but lingered longest at the partially built temple. Sadly, Brother Young told Brother Toronto that temporarily the work on the temple had come to a standstill because of lack of funds to purchase material.

Joseph Toronto thought about that as they jogged back toward the office of President Young. Upon their arrival there, he said that he desired to make a contribution to the building of the temple. So from its hiding place he drew forth his complete savings, the money he had from the sale of his boat, and with which he had hoped to get started into business in his new home. He laid the whole sum, \$2,500, at the feet of Brigham Young, giving it all as a donation to get the work

started on the temple.

President Young was deeply touched by this show of faith and generosity. He gave to Joseph Toronto a blessing. As he spoke he expressed the gratitude of the people and the approbation of heaven. He promised that Brother Toronto or his posterity would never want for bread.

Joseph Toronto was the first Italian to join the church so far as is known. He pioneered into the Salt Lake Valley and became a prosperous leader. He accompanied Lorenzo Snow to northern Italy on the mission which brought several families into the church who have with their descendants contributed greatly to the building of the Church. He raised a large family which has been an honour to him even now to the fifth generation.

Joseph Toronto loved the Lord.



**Nauvoo, Illinois, where saints built beautiful city in early 1800s.**



## BE NOT DISCOURAGED

Though deep'ning trials throng your way,  
Press on, press on, ye Saints of God!  
Ere long the resurrection day  
Will spread its lights and truth abroad.

Though outward ills await us here,  
The time at longest is not long  
Ere Jesus Christ will re-appear,  
Surrounded by a glorious throng.

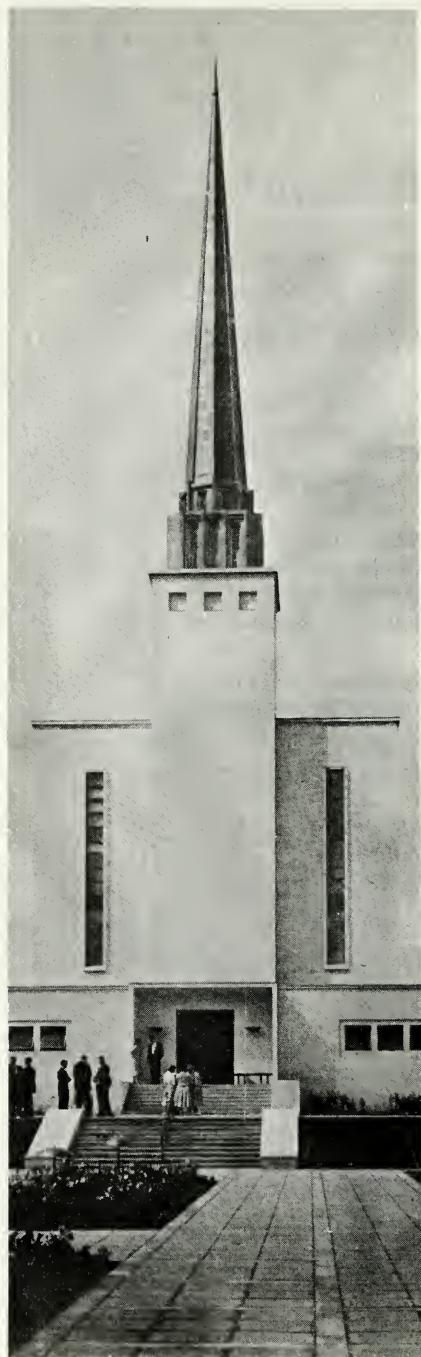
Lift up your hearts in praise to God—  
Let your rejoicings never cease:  
Though tribulations rage abroad,  
Christ says, "In me ye shall have peace."

What though our rights have been assail'd?  
What though by foes we've been despoil'd?  
Jehovah's promise has not fail'd—  
Jehovah's purpose is not foil'd.

His work is moving on apace,  
And great events are rolling forth:  
The kingdom of the latter-days—  
The "little stone," must fill the earth.

Though Satan rage, 'tis all in vain—  
The words the ancient Prophets spoke,  
Sure as the throne of God remain,  
Nor men nor devils can revoke.

All glory to His holy name,  
Who sends His faithful servants forth  
To prove the nations—to proclaim  
Salvation's tidings through the earth.



## GENEALOGY

# Hearts Turned to Their Fathers

David Ensign Gardner, F.S.G.

★ There is an important relationship between the birth, marriage and death records kept in England and Wales since 1837 and the census returns, the parish registers, and other pedigree research sources. It is imperative, therefore, to search all available sources to satisfy the needs of proving a pedigree. A combination of various census records is not sufficient to determine all there is to know about a family group, and other contemporary records must be used to modify as well as harmonise the findings in the census records.

The 1841 census\* of Rablins Row, Camborne (Hundred of Penwith), Cornwall, on file at the Public Record Office under reference of HO 107, bundle 141, book 2, page 11, reads:

.Henry Osborne	45	miner cop(per)	Yes
Eh.	Do 35		Yes
Henry	Do 15	mine boy	Yes
Jenifer	Do 13	mine girl	Yes
Eh.	Do 11	Do	Yes
Hanna	Do 9		Yes
Faith Jane	Do 6		Yes

The age of every person over 15 years was recorded within the last term of five years within which the age is given; hence Henry Osborne, shown as age 45, means that he was reported to be within the age grouping of 45 to 49 years. Eh. is an abbreviation representing Elizabeth as a given name.

As pointed out last month the information found in the June 1841 census is not detailed enough to make a definite decision as to how the persons in the one household are related. The whole of the census records for Camborne taken in 1851 must now be checked to find records corresponding to the same family.

Following is the record listed from the 1851 census† of College Street, Camborne, Cornwall on file at the Public Record Office under reference HO 107, bundle 1916, book 4A, district 1a, page 9.

					Birthplaces	
Henry Osborne	Head	Mar.	59	Copper miner	Cornwall, Camborne	
Elizth.	Do	wife	Mar. 33		do	Gwennap
Janefer	Do	daug	U 23	Dressmaker	do	Camborne
Hannah	Do	do	U 18	Mine girl	do	Camborne
Faith	Do	do	U 16	Do	do	do
John	Do	son	3		do	do
Llewellyn	Do	do	1		do	do

Note these differences that need to be reconciled:

Henry is 45 in 1841 and 59 in 1851. Eh. is 35 in 1841 and 33 in 1851. Why is there a lapse of 13 years between Faith, age 16, and John, age 3?

Civil registration of births, marriages and deaths commenced in England and Wales in 1837; therefore it would be logical to search for any records of this family that could have been made since 1837. These records could be searched for at Somerset House in London, but perhaps the local superintendent registrar might be in a better position to quickly find such records. His address will be found by checking two government publications, both of which should be available or you can recommend their purchase at all good public libraries.

1. **Index of Place Names, Census 1961 of England and Wales** (Printed by H.M. Stationery Office, London, 1965). The alphabetical listing of places shows Camborne, Cornwall, to be in the Registration District numbered 327.

2. **The Official List, Part 1, List of Registration Officers, General Register Office** (printed annually by H.M. Stationery Office, London), shows that district number 327 is named REDRUTH, with the Register Office at 4, Station Road, Redruth, Cornwall. This reference book might well be available in your own town at the local register office, as there are more than 539 superintendent register offices located all over the country.

The letter must be courteous and concise, and might be expressed in terms similar to the following: "I shall be glad if you will favour me with a special search of the records covering Camborne. My grandfather, Henry Osborne,

resided in Camborne at Rablins Row and College Street, as shown on the enclosed page."

The enclosed page would then show a copy of the details abstracted from the 1841 and 1851 census records cited above.

The letter would then continue: "As there appears to be some age discrepancies and name differences as shown by comparison between the census listings of 1841 and 1851, I would be pleased to have your extraordinary consideration of the matter.

"Particularly would I like the birth records of all the children of Henry Osborne, details of his marriage, and the deaths of any members of the family between 1837 and the 1850s."

Accompanying such a letter would be a money order for at least £1 1s. 0d. as "a deposit in good faith" with an offer to pay additional fees upon request. A stamped addressed envelope is always necessary.

It is important to realise that the local superintendent registrars are not required to make extraordinary or unusual searches. Personal visits may be made to the offices where the law requires that the records are "to be made available at all reasonable times." If one cannot attend personally or cannot send a friend, then the superintendent registrar may take a personal interest in an inquiry by correspondence.

\* 1841 and 1851 census records are on microfilm at The Genealogical Society, Salt Lake City, Utah, U.S.A.

† Local county, borough and city libraries should be encouraged to apply to the Public Record Office to purchase a copy of the 1841, 1851, and 1861 census records.

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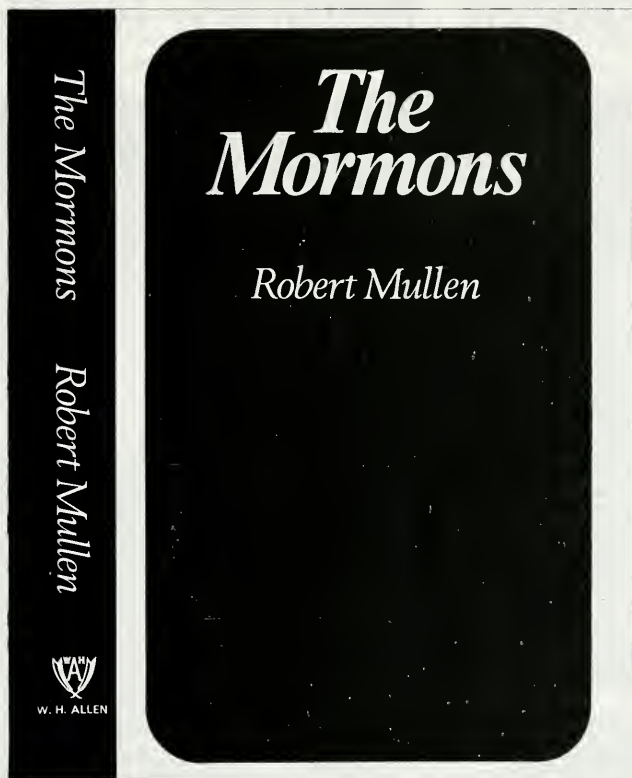
### **YWMIA and Young Women— CONTINUED FROM PAGE 28**

same age). It is administered under the direction of the ward or branch priesthood authority by the YWMIA. The Girls' Programme is one of recognition. The YWMIA leaders have been given the responsibility to educate the young women of the Church concerning the Girls' Programme and its requirements, so they may receive recognition for their entire church participation. In this programme girls' attendance at sacrament meeting, Sunday School, and MIA is recorded, as well as their participation in welfare or service projects, public speaking, and in the cultural arts. A girl must keep the Word of Wisdom, pay an honest tithing, and live a clean life. The YWMIA leaders do not interview or make inquiries concerning these latter three

items which come under the review of the bishop or branch president. The girls are blessed to have the opportunity to participate in this great and unique YWMIA programme and Girls' Programme of the Church. No other group in all the world is so blessed and favoured to have programmes designed especially for them under the direction of the priesthood and the inspiration of our Heavenly Father.

It is my hope and prayer that the girls all over the world who are members of this great Church will take advantage of this programme designed especially for them and through participation in it realise the potential with which they have been endowed and of which they are capable as children of God.





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Artist on The Keyboard

# Organist Returns to U.S.



**Dr. Joseph Lenough Anderson, noted organist, recently returned to the United States, after two years as Hyde Park Chapel organist.**

**By Gwen Cannon**

★ Hyde Park Ward and London Stake have been privileged for the past two years to hear fine organ music played by Dr. Joseph Lenough Anderson, resident organist. He has given regular recitals at Hyde Park Chapel for Church members as well as the public. Elder Michael Carling of the British

Mission reports that the attendance at Dr. Anderson's recitals has been the highest since the organ was installed in 1960. Members have also benefited from the fine choral groups trained and directed by the organist. The missionaries organised a male chorus under his guidance, and stake confer-

ences were enriched by the singing of the mixed choir that he trained.

Dr. Anderson was awarded a Doctor of Music Degree in organ performance at Northwestern University. He has studied at Oberlin, New York University, San Diego State, George Washington University and Columbia University. He has studied with Grigg Fountain, Helmet Walcha in Frankfurt, Germany, Andre Marchal in Paris and Dr. Alexander Schreiner in Salt Lake. He is interested in choral and orchestral music as well as organ and has studied with some well-known musicians such as Thor Johnson, Robert Shaw and Louis Lane. He was

associate conductor of the Akron Symphony Chorus in the United States.

Dr. Anderson has recently made some organ recordings; one was chosen to be featured at the International Stereo and Hi-Fi Fair in London. This event will open in April. The recording includes works of Bach, Franck, Widor and two Mormon hymns of the organist's own arrangement. It is made by Bach Recordings and is available in stereo or mono. Another recording of French organ music will be released this year.

Dr. Anderson recently returned to the States. He will be missed by many friends and admirers.



## PSALM 150

**Praise ye the Lord. Praise God in  
his sanctuary: praise him in the firmament  
of his power.**

**Praise him for his mighty acts: praise  
him according to his excellent greatness.**

**Praise him with the sound of the trumpet:  
praise him with the psaltery and harp.**

**Praise him with the timbrel and dance:  
praise him with stringed instruments and  
organs.**

**Praise him upon the loud cymbals:  
praise him upon the high sounding cymbals.**

**Let every thing that hath breath praise  
the Lord. Praise ye the Lord.**



## MAINLY FOR WOMEN



Compiled by Gwen Cannon

# Fruits of Missionary Work

★ Four generations of one family are active in the Sunderland Ward, Sunderland Stake, because a couple listened to the gospel in a newsagent's shop in 1910.

A young man and his wife, Brother and Sister W. W. France, and their one child lived on the earnings from the shop. A missionary from the Church came into the shop one evening, gave them a tract and began to explain the gospel. His message had such interest to the family that they invited him to their home after closing time. During the meal that followed and for long hours into the night they discussed the gospel. Sister France said, "The more we studied, the more we knew it to be true." They were baptised and confirmed Nov. 16, 1910.

This was during a period of persecution in England for the members of the Church. Sister France told of elders being mobbed and of their clothing ruined by eggs and tomatoes as they tried to teach the gospel. She related that the missionaries met on Tunstable Road, and that each Sunday night crowds would block their way until they could barely pass through to reach the church gate. She remembered one incident in which a man pushed through the chapel door,

rushed to the stand and threatened to fire at an elder with a gun. Brother Charles Distan jumped up and put himself between the attacker and the elder. Police were summoned and the distraught man was ejected.

Brother and Sister France have a long record of service and devotion to the Church. Sister France served in the Relief Society as first counsellor and as secretary-treasurer. She served as a missionary on Saturdays for four years while her husband took care of their growing family of five children. Brother France, now deceased, was described by his wife as "... always a very active member of the Church." He was in the district presidency, an elders' quorum president and was "diligent" in genealogy. The couple had nine children. "We always taught them the gospel," Sister France said. She said that she and her husband attended every meeting with all of the children.

They now have 19 grandchildren and nine great-grandchildren. Many of the couple's posterity could have the opportunity to know and feel the influence of the gospel in their lives when Brother and Sister France listened to a humble missionary 57 years ago.





Four generations of a family in the Sunderland Ward, Sunderland Stake, include, from left, Florence M. France, who holds great-grandchild, Dawn Clark; her daughter Ida Fenwick, and a granddaughter, Patricia Clark, standing.



**GLADYS SAVILLE**

## **WOMAN'S HOBBY BOOSTS BRANCH BUILDING FUND**

★ Gladys Saville, president of the Wrexham Branch Relief Society, Wales North District, has turned her hobby of making Welch dolls into a profitable venture for the church building fund. Over the past three years Sister Saville has made over 237 dolls. She has sold them to missionaries, members of the Church and anyone who was interested. She has earned over £100 for the building fund and an equal amount for the Relief Society.

# RECIPES FOR YOU



★ Doreen Lloyd Lucas sent this month's recipe and helpful hint. She is the president of the Watford District Relief Society of the British South Mission. She recently won the British South Mission Relief Society Short Story Award.

Quick Pizza is an excellent busy day recipe. It takes only minutes to prepare and yet is nourishing and attractive with 'a distinct Italian touch.

## QUICK PIZZA

6 crumpets

6 cheese slices

3 tomatoes, sliced

1 small tin black olives

1 small tin red peppers

Toast crumpets on smooth side. Turn when cooked, cover with cheese and grill until cheese bubbles and soaks into holes. Cover with tomato slices, seasoning, sliced olives and red peppers. Cook slightly. Serves six.

## HOUSEHOLD HINT

### TO MAKE A STALE LOAF OF BREAD PALATABLE

Take the loaf and pierce all over with a carving fork. This type of fork is preferred because of its long prongs. Lay the bread in a bowl and slowly pour milk over it one side at a time. See that the liquid enters the holes made by the fork. Allow the bread to stand for fifteen minutes so that the milk will soak into it. Place in the oven, middle shelf, at mark 4 for a gas stove or 350 degrees, electric, for twenty minutes. When the loaf is crusty turn off the heat and leave in the oven to cool. Do not allow the outside of the loaf to crust before the interior has heated well through. If heat is controlled this will not happen.

Sister Lucas says that bread treated in this manner is more enjoyable than when first bought from the baker.



# Honesty: It Pays Dividends

Peter Houghton

Birmingham Ward, Leicester Stake

★ Honesty is an indication of character. It represents an attitude to our fellow men and to the world around us. Every dishonest act is an act of selfishness that means we have put foremost our own will regardless of the rights of other people. In its highest form, therefore, honesty is the will to live with regard for the rights and feelings of others.

Often we use the dishonesty of others as an excuse for our own dishonesty. Dishonesty in any form is foolish. It is not socially intelligent. There may be short-term benefits; one may acquire something, or get away with something temporarily (perhaps not paying his bus fare). We may successfully evade the consequences in terms of the law and even seem to prosper for a time. And yet we never escape the subtle psychological effects of our dishonesty nor ultimately can we escape the legal or social consequences.

A man who is dishonest in his dealings is invariably dishonest with himself. He knows that his dishonest acts are inexcusable, but he covers this guilt with defensive assertions of his cleverness, business acumen or cynical view of the world. He becomes a

prisoner of his own actions. He gradually becomes unable to see himself clearly and sinks into a moral decline.

The dishonest man is, moreover, one who particularly regrets the law. He fails to see that the need for law would be reduced if dishonesty were reduced. Every dishonest act, however small, is a contribution to the need for an increase in law. The victims of dishonesty will seek to protect themselves and the cost of this is a limitation of freedom.

There is another form of dishonesty that is important to consider. This is honesty with ourselves. It is the ability to see ourselves as we are and not as we pretend to be or hope we are. Most of us try to believe that we are motivated by the highest ideals and the noblest sentiments. This is, of course, the first deception. Everyone is a composite of motives both base and selfish and noble and good. We must recognise our motives for what they are.

Moral choices confront us throughout our lives. These choices involve us in decisions that test our basic relations with our world. For instance, we may be confronted with a relatively

simple problem involving the use of alcohol. If we are out with our friends and we wish to join them and be fully one of them we may be tempted to take a drink. On the other hand we may resist, preferring to give the greatest regard for the teachings of the Church. Whatever choice we make is an indication of the prevailing values we have. If we are most concerned for the approval of our friends we will choose the one. If with the less obvious but more edifying values of religious faith, we will choose the other. This is a moral choice. Honesty enters the choice in the way we persuade ourselves to make it. If we rationalise that one drink will not matter, that is an evasion and is basically dishonest.

Honesty is, therefore, also the value we place upon ourselves. I know that deep down inside of myself I want not only to be respected and loved by others but also to be able to feel I deserve any respect and love I am given. All of us feel the same.

I remember interviewing a young teenager who had been recently re-

leased from a remand home and was sent to me because he had been bullying his younger brothers and sisters. In my previous dealings with him I had complimented him on his progress at home and praised him for his efforts in his new job. On this occasion, however, I severely rebuked him and told him the consequences of his actions. He went away angry. The next day his mother telephoned and said that her son had reported to her about the rebuke. He apologised to her and the children and said that, "Now, I don't mind his praising me all the time." He then knew I praised him but also knew his errors. He now felt he honestly could accept the praise—and deserved it.

We have to learn to be honest with ourselves and others. If we are not we cloud our minds with our false explanations of our behaviour and have to present ourselves to the world in false colours. It may be trite to say that honesty is the best policy but it is also inadequate. Honesty is the only policy of rational, intelligent human beings.

## **STRENGTH OF THE CHURCH**

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."

—Harold B. Lee



# Have

# You

# Spoken . . .



Frank Paterson

Bishop, Hyde Park Ward

★ I suppose that all the poetry ever written was composed that the words could be savoured, and in listening to the words spoken aloud we may enter into the private world of the poet.

The poet writes what he sees and feels and uses the words to convey his feelings to paper. Two elements, vision and language, are the basis of all poetry, whether good or bad. If the vision is that of the poet himself and not the result of a second-hand experience or of following the accepted masters and the language is that of his own time then the poem stands a chance of being good to hear and read.

In these days of protest and non-conformity the poems of Wilfred Owen should be read more and appreciated.

Wilfred Owen was born in 1893 in Oswestry and was educated in Birkenhead and London. He enlisted in the Artists Rifles in 1915 and was killed just a week before the Armistice was signed. His poems are an impassioned protest against the realities of war. Whilst they lack the bitterness of Siegfried Sassoon they show the horror, futility and stupidity of war in an honest light. Sassoon was an influ-

ence upon Owen in his early days but there is nothing quite so individualistic as his "Greater Love."

Along with Dylan Thomas he wrote the greatest poems of the war years and it is difficult to see why others have achieved bigger reputations. Owen was a master of alliteration:

"Red lips are not so red

As the stained stones kissed by the English dead.

Kindness of wooed and wooer

Seems shame to their love pure.

O Love your eyes lose lure

When I behold eyes blinded in my stead!"

This is from "Greater Love" but try a taste of "Anthem for Doomed Youth."

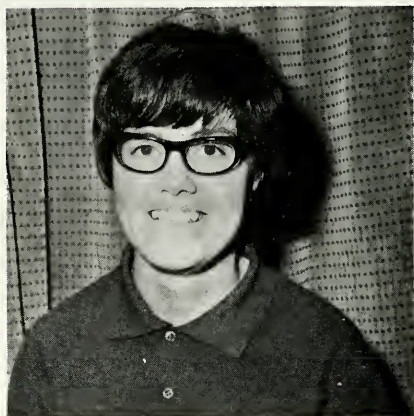
"What passing bells for those who die as cattle?

Only the monstrous anger of the guns

Only the stuttering rifles rapid rattle Can pattern out their hasty orisons."

Slowly read the words time and again and until they slip from your tongue and let them be (to use Owen's words) "... the tenderness of patient minds."

# YOUTH in the SPOTLIGHT



## ELIZABETH JENIFER FIRSTBROOK

★ Elizabeth Firstbrook first heard of the Church in 1963 when two elders called at her door. She had been very concerned about religion for several years and found interest in the message of the missionaries. In the beginning she had no intention of ever becoming a member, but as she studied and was taught by the elders her conviction of the truthfulness of the gospel increased. She was baptised a member of the Church within six weeks of her introduction to the gospel. Elizabeth said, "It was as if someone had given me a present that I had longed for, for all time."

She became a member of the Redruth Branch, Cornwall District, and was soon given many tasks to do. She served as a Primary organist as well as secretary and teacher. She was also a Sunday School teacher and chorister. She became a youth missionary and was assigned to visit inactive members in the district. Participation in Church organisations and close contacts with the members of the Redruth Branch

helped her to build a strong testimony of the gospel.

At the present time Elizabeth is a student at Goldsmiths College, University of London. She is reading for a degree in English, German and psychology. She loves music and plays the piano and the viola. She hopes to bring the members of her family into the Church, to be married and to be a teacher that can instill in others an "... enthusiasm for learning."

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## MICHAEL TATE

★ Michael Tate, a member of the Southampton Branch, Portsmouth District, left recently for South Africa as a full-time missionary. The branch surprised him with a party before he left, and he was presented with a leather brief case. The farewell testimonial was held in the Southampton Chapel. Michael's entire family of seven took part. "Everyone at that meeting felt a wonderful spirit," branch members reported.



## ROBERT A. GWIN

★ Robert A. Gwin, an American, was formerly stationed at the Royal Air Force base at Chicksands, near Shefford, Bedfordshire. He was born near Birmingham, Alabama, and is a convert to the Church. His first contact with the Church was when he passed through Salt Lake City on his way to Alaska. Later, when he returned to the States, he was given a Book of Mormon by the father of a friend. His next service assignment took him to France where he contacted servicemen who were members of the Church and grew to love them.

He returned to the States and attended the local branch at Dover, Delaware. The missionaries laboured with him and he was baptised on Nov. 16, 1963. Two years later he was shipped to England and became an active member of the Bedford Branch. He has advanced in the priesthood and is now an elder. He has held positions of responsibility and trust and has served as Bedford Branch clerk.

Brother Gwin had the opportunity to attend the recent Servicemen's Conference at Berchtesgaden, Germany. He reported that there were over 1,100 present from Britain, the United States, Canada, Germany, Finland and Switzerland, plus military personnel from as



far away as the Azores and Turkey. Elder Paul H. Dunn of the First Council of the Seventy presided at the conference. It was a memorable experience for all who attended, Brother Gwin said.

He is now out of the service and lives in Marion, Ohio. In leaving he expressed appreciation for the Saints in Britain. I will miss many wonderful friends in England, and I appreciate the many opportunities for service in the Church during my assignment in England, he added. His new address is Lot 19, 725 N. Main Street, Marion, Ohio, U.S.A., 43302.

## ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps."

—Joseph Fielding Smith

## ***PEN PALS***

Evelyn Broadbent	83, Northumberland Terrace, Rosehill, Wallsend-on-Tyne, Northumberland.	Age 20
Linda A. Clark	57, Blackbridge Lane Horsham, Sussex.	Age 19
Neil Gahagan	45, Grove Road, Ray Leigh, Essex.	
Susan Pietzka	103, Honiton Road, Llanrumny, Cardiff, Wales.	Age 12
Nancy Porteses	4, Viewbank Drive, Bonnyrigg, Midlothian, Scotland.	Age 18
Sue Rogers	123, Tithe Farm Road, Houghton Regis, Dunstable, Bedfordshire.	Age 17
Maureen Beddall	120, Hayward Avenue, Donnington, Wellington, Shropshire.	Age 17





# Britons Plan Flight To Conference

★ April Conference is still several days away, and already British saints are preparing for the annual General Conference in Salt Lake City in the fall.

On Monday, Sept. 18 at 2 p.m., 250 persons will board a new DC8 TIA jet at Manchester for the flight to Utah. They will spend several days in the Salt Lake area and attend sessions of conference and the temple before leaving for Manchester on Sunday Oct. 7 at 9 a.m.

The plane is the latest and largest jet in the world. It was just commissioned this year. Due to the World Series baseball tournament in the United States and difficulties in obtaining television time, the Church moved conference ahead one week.

Pan American Airways was unable to find an alternative aircraft for the trip to the U.S., but Pres. William Bates announced that the DC8 was secured from a world famous charter company of 20 years professional standing. Dates for the flight are the only ones available.

**There are only 18 seats still available for the trip so arrangements should be made soon. Arrival time in Salt Lake City is 10 p.m., Sept. 18, while arrival on the return flight to Manchester will be October 8 at 2 p.m.**

Because Pres. William Bates has been released from the stake presidency, Pres. Archibald McCormack, first counsellor in the Manchester Stake presidency will now also direct the visit of the Manchester Mormon Choir on the same aircraft. His address is 4, Coniston Road, High Lane, Disley, Cheshire. Tel. Disley 3417. Daniel Grindley, stake clerk, will continue to handle bookings. His address is 91, Fouracres Road, Manchester 23. Tel. WYT 4927. Reservations for the flight should be made by writing to Pres. McCormack.

Cost of the flight is £125 per adult and £65 per child. The age limit for children may be raised or lowered according to how many adults book on this flight.

**A deposit of £10 for each adult and £5 for each child over two must be made. The full amount must be paid by Aug. 10.**

# Britain Welcomes



Pres. N. Eldon Tanner, Pres. Derek Cuthbert, Pres. George I. Cannon, and Pres. Harry W. R. Jones, at the Newcastle-under-Lyme chapel.

## MANCHESTER STAKE REORGANISED

★ President N. Eldon Tanner of the First Presidency visited briefly in the British Isles during February to meet missionaries, members of the Church and to reorganise **Manchester Stake**.

His trip began with a visit to the London Temple Feb. 16. He also attended a series of missionary meetings and talked to the members and non-members of the Church. Missionary meetings began with the **British and British South Missions** at Hyde Park chapel in London.

President Tanner then went to Manchester to reorganise the stake. As the General Authority continued northward in the British Isles, he visited the Scottish Mission where 763

members and investigators attended a meeting in the Airdrie chapel. The following day he addressed large gatherings at two meetings in Newcastle-under-Lyme in the **Central British Mission**.

At all meetings President Tanner's inspirational talks encouraged members of the Church to live the gospel and to be a missionary.

The General Authority's visit coincided with the sixth anniversary of his first major visit to England when he was called as European Mission president and when he assisted President Hugh B. Brown in the organization of Leeds, London and Leicester stakes. Four years ago President

# President Tanner

Tanner left England when he was named to the Council of the Twelve.

On Sunday, Feb. 19, the **Manchester Stake** was reorganised under the direction of President Tanner, assisted by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

The first general session of the stake conference was conducted by Pres. William Bates. Pres. Bates was given an honourable release with the thanks of all stake members for his service as stake president during the past six years. He is leaving for the United States because of business interests there.

President Tanner, Elder Brockbank and local brethren commended the stake and Pres. Bates for the "tremendous growth and achievements" of the past six years, which have included the completion of many fine new buildings, successful youth conventions, the launching of the Tax Covenant system in the stake. Many other varied activities include the formation of the "successful" Manchester Mormon Choir.

The following men were sustained as the new stake presidency: Derek J. Plumbley, formerly first counsellor, now president; Archibald M. McCormack, first counsellor; John H. Weightman, second counsellor; Daniel Grindley, stake clerk; Norman Dale, assistant stake clerk.

Pres. Plumbley and his wife, Jean, have been members of the Church for over nine years. They have four children. He was formerly a counsellor in the district presidency, then a high counsellor before becoming a member of the stake presidency. Outside the

Church, Pres. Plumbley is a development engineer for a large electrical generators manufacturing firm in Manchester.

Pres. McCormack is also married and has five sons and one daughter. His wife, Elizabeth, is a graduate of Edinburgh University and the family has been in the Church 15 years. He is a director of a brick company, a proofing works and a plastics company.

Pres. John Weightman is an area sales manager for a large electrical company. He and his wife, Eileen, have four children. Pres. Weightman has done much work with the youth in athletics, being a professional cricketer and athlete himself in earlier years and is currently vice-chairman of the British Athletic Association of the Church in Great Britain.



**Audience in Newcastle chapel.**



**Audrey Willmott meets President Tanner.**

#### **GENERAL AUTHORITY SPEAKS IN LONDON**

★ "Be not ashamed of the gospel of Christ. Thank the Lord for the privilege of belonging to His Kingdom; don't make apologies for being a member of the Church."

President N. Eldon Tanner of the First Presidency issued this challenge in an address at Hyde Park Chapel in London on Feb. 17.

The visiting General Authority spoke on the restoration and the Prophet Joseph Smith.

The meeting was conducted by Pres. Reed E. Callister of the British Mission who also spoke. Other speakers were Pres. Joseph W. Darling of London Stake and Elder Anthony LaTurner of the British Mission.

In his talk Pres. Tanner told the story of the founding of the Church, and several times during the service he emphasised the importance of gaining a strong testimony of the Prophet Joseph Smith.

"The story he told sounds like a fairy tale to some people because they don't believe God can act through His prophets like He did in olden days," President Tanner said. "The Prophet Joseph was not an educated man. He

takes no credit for the Book of Mormon except that he translated it through the power of God and through revelation." The Book of Mormon is a new witness for Christ, he said.

Continuing, he asked the audience: "Brothers and Sisters, do you think that boy could make up that story? Do you think for a moment he would tell this story to the world if it weren't true?"

The speaker also briefly discussed teachings of the Church on the pre-existence and celestial marriage.

"The Lord makes it clear that the family unit is the important thing in this life. What a wonderful thing it is that even though death separates a man and wife that they will be reunited in the next life if they live the gospel," President Tanner said.

In his concluding remarks, President Tanner challenged the audience to follow the counsel of President David O. McKay in being a "missionary to all the world."

"You members of the Church have a great responsibility . . . we each have a responsibility to tell our friends of the Gospel," he said.



**Youngster waits for autograph.**



# Building Department Outlines Plans For Chapels



(Map by Leonard Barber)

★ The Church building programme in Great Britain received a boost this month with the announcement that appropriations have been approved for six new chapels in England. Application has also been made for a seventh building.

Orval N. Lloyd, British area supervisor, said the chapels will be constructed in Sheffield Ward, Leeds Stake; Coventry Ward, Leicester Stake; Bilingham Ward, Sunderland Stake; Medway Branch and Chelmsford Branch in the British Mission; and Worcester Branch, Central British Mission.

Application has also been made for an appropriation for a new chapel at Preston, England, in the North British Mission. The first missionaries to the British Isles arrived in historic Preston on July 22, 1837, where the first branch was organised about a month after their arrival.

Construction of the new edifices this year will be the first to be started since December 1964, when there were 50 chapels being built in Great Britain.

**Seventy-five buildings have been completed here since the building programme was inaugurated in Britain Sept. 1, 1961. The first chapel to be built at that time was in York in the North British Mission.**

Work has begun on the chapel at Medway. Members and workmen have been clearing the building site at Coventry. Sheffield and Worcester's projects should begin by April 1, the area supervisor explained.

The chapels will be built under the Church Building Committee's direction with local members donating 15 to 20 per cent of the labour on each project. The chapels, which will take about one year to complete from the time construction begins, will be lovely structures, with recreation facilities separated from the chapel. They will also contain Relief Society rooms and an average of 10 teaching units. Donald O. Hendon and J. Dean Pierce of the Church Building Department are architects for the projects.

The 75th chapel to be built in Great Britain since the building programme started five years ago was recently completed in Plymouth.

# Financial Aide Named

★ A financial department representative has been appointed for the Church in the British Isles.

He is Willard L. Van Wagoner who has been supervisor of the accounts receivable section of the Church Finance Department in Salt Lake City.

Brother Van Wagoner, his wife, Marilyn, and their five children arrived in London Jan. 21 on a three-year assignment. They are members of the Epsom Ward, London Stake. They formerly lived in the Riverton (Utah) Fourth Ward, Riverton Stake, where Brother Van Wagoner was second counsellor in the bishopric.

Accounting for all Church funds in the building programme in the British Isles and handling of a centralised payroll operation will be Brother Van Wagoner's responsibility. The payroll operation was devised for the missions, the London Temple, the Building Department, Genealogical Society and Financial Department. The accounts were previously handled on a local mission basis.

Beginning with the April report, the financial department at North Cheam will process all ward and branch

financial reports. They were previously handled by the stakes and missions. Upon receipt, the financial department will send a weekly report to the Church Financial Department in Salt Lake City. An IBM summary of all building projects will then be returned to England.

"Through the new programme the Church is endeavouring to achieve unification in better utilising Church funds for the building programme. We also hope to alleviate the missions of a lot of detailed financial work," Brother Van Wagoner said. "The centralised payroll system and handling of ward and branch reports is completely new. It has never been handled in this way in any other foreign country of the Church," Brother Van Wagoner added.

Assisting Brother Van Wagoner is Peter D. Manners, assistant financial department representative since May 1965, who will do accounting for building projects in the British Isles. Brother Manners started work with the building department in December 1964. He is high priests' group leader in the Epsom Ward. He also serves as a London Stake high councillor.

## STRENGTH OF THE CHURCH

"No man is safe unless he is master of himself. There is no tyrant so merciless, or more to be dreaded, than an uncontrollable appetite."

—President Joseph F. Smith

# NEWS

Compiled by Muriel Cuthbert

## SOUTHWEST BRITISH MISSION



Team members, from left, front row, A. Taylor, S. Hull, E. Nilson, W. Emmer, L. Gertsch; back, D. Lloyd, S. Shamo, A. Williams, G. Harding, B. Brogden.

★ Enthused by the success of the Bristol Mormons basketball team, the Bristol MIA decided to enter a young men's basketball team in the Bristol Amateur Basketball League and a young women's team in the women's section of the league. The success of these two teams has been outstanding. In the pre-season rally, held at the church centre in Bristol, the girls team defeated the Cheltenham YMCA by a

score of 58 to 9. A letter of congratulations was received from the Bristol league. It stated that the girls were the first team in the league to score more than 50 points in a game. Under the direction of Bernice West, the team has played 8 games. It has won 5 and lost 3, and is at present vying for third position in the league.

Young men have also seen success, having entered the third division of the

league. They are now undefeated on top of the league, having played and won 8 games. They have played some of the best teams in the area. Directed by Steve Yull, they are hoping for even more success this season. They are at present in the quarter finals of the Open Knock-Out Tournament, run by the Bristol Basketball League, which includes some 40 basketball clubs and teams throughout the Bristol area.

Even more honours have come the way of these two teams. When trials were held for the West of England ladies' team in Bristol, teams from Gloucester, Cheltenham, Bristol, Bath and surrounding areas participated in order to select 16 players. Out of

approximately 100 ladies playing basketball in this area, four girls from the Church team were chosen. They are Adrian Weber, Linda Cheek, Avril Stanbury and Jane Taylor. In addition, Steve Yull was selected out of a possible 48 coaches to coach the Ladies' West of England Team. Also, the Mormon District Centre at Wells Road, Bristol, was chosen from 50 other gymnasiums to be the centre and headquarters of the Western England Amateur Basketball Association. It will be here where all the official West of England matches and trials will be held in the future. This is an honour for the Church. Credit should be given to the young people who have successfully represented the Church.



**From left, Linda Cheek, Steve Yull, Avril Stanbury, and Adrian Weber.**







**Cast members in pantomime, "Snow White and the Seven Dwarfs" at Merthyr Tdyfil.**

★ **Merthyr Tydfil** Branch has been producing pantomimes regularly for the past few years and has acquired a good reputation locally for their performances. This year the branch put in extra effort for a production of "Snow White and the Seven Dwarfs," which attracted 3,000 people. Over 90 per cent of the audience were non-members of the Church. The pantomime ran from Feb. 9 to 18 with audiences of 500 nightly.

The seven dwarfs were adult men, but they had special cut clothing and stools on wheels to propel themselves around the stage. The special effects gave the appearance of the men being small.

Scenery was also effective. Actual mining equipment was used in scenes which showed the dwarfs working in their underground mine. In the cottage scene there were old oak beams to support the roof, while in the forest, huge trees with fantastic features were used.

There were 65 members of the cast, but the scene-stealers as usual were little children dressed as creatures of the forest.

★ **Redruth** MIA held a special talent show in January to honour Pres. Jeffcock and his family who were leaving the area to join their daughter in California.

The following week the **Cornwall** District held its Gold and Green Ball. Approximately 50 members gathered together for this occasion. Everyone enjoyed the dance so much that the band has already been booked again for next year.

Gregory Harris of **Helston** Branch, **Cornwall**, who won the 220-yard race at the mission convention at Torquay last year will represent his school in a cross country race for all the Cornish schools.

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★ "Larfter all the Way" was the title of a family show presented at the Wells Road chapel in Bristol during February. Produced by Enid Fulfit, the show was full of fun for everyone and fulfilled expectations of the title. Others taking part and working backstage were Frank and Phyllis Gilbert, Barbara Woodhead, Roland Elvidge, Kenneth Fulfit, Charles Bridgewater, Pres. Norman Woodhead, Bruce Woodhead and other members of the **Somerset** District.

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★ Not many building supervisors have the opportunity to baptise their sons in the chapels that they have worked on, but Elder Carl Spencer did. He supervised the construction of the Plymouth No. 2 Chapel where he baptised his son Randy on his 8th birthday.

A few days later a social was held in honour of the Spencers in appreciation for all the work they have done on the building and in the branch. Elder Gerald G. E. Folley, the branch president, presented them with cutlery and salad servers and their children with toys. Terrence Gardner, a church builder, was presented a watch.



**John Crabtree** dishes out food at encampment.

★ Seventy-eight Aaronic Priesthood boys from various districts of the Southwest British Mission attended an encampment in the fall with their priesthood leaders.

The three-day outing was held at Stratford Park at Stroud.

Priesthood sessions were conducted under a large marquee. Pres. Ray H. Barton, Jr., mission president; his counsellors, and a number of district presidents and many branch presidents were in attendance.

Bristol District was awarded the annual Mission Cup for winning the football competition. The large cup went to Chippenham, winner of the soap box derby.

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## LEEDS STAKE

★ Members of the **Wakefield** Branch hold their meetings in a large house, which was painted on the interior by Alan Lingwood. As soon as the weather permits the ward plans to paint the outside.

★ **Dewsbury** Ward bade farewell to Pat Buchan who sailed to the United States for a year's tour of work.

Orange juice sipped from jam jars was enjoyed by a motley crew at a recent Tramps' Ball in the cultural hall. Those in attendance wore ragged clothes and socks with holes in them. No one seemed to care about their appearance during the evening.

★ The Stake Music Festival was won by the **Sheffield** Ward, with **Huddersfield** second and **Leeds** third. Performance bordered on "professional,"

especially the two young men from Dewsbury who played music of Bach in a modern arrangement.

★ Early last December members of the **Leeds Ward** braved a cutting wind and posed outside the chapel for the ward's first photograph. The ward also held a sports social recently. The evening's activities included a knockout competition in a number of indoor games.

★ **Bradford** Ward held a concert in the cultural hall for the building fund. Star of the evening was six-year-old Stephen Kirk who thrilled the audience with jokes and patter. Behind the scenes Jeffrey Scott had a difficult time handling the curtains, lights and acting as call boy. Newsom Kirk was compere of the show.

## IRISH MISSION

★ Gale warnings had gone out, the fishing boats were tied securely in the harbour, and the waves of the Irish Sea beat against the promenade at Douglas Bay, Isle of Man, sending a profusion of seaweed and a salty spray across the roadway.

Sunday, Jan. 29, was definitely not an agreeable day, and as Pres. Rolland L. Jaussi of the Irish Mission walked down steep steps among craggy cliffs to the little beach that Jennifer Speed had selected for her baptism, eight-foot waves rushed up the steps. Below, the deep, icy, turquoise water churned and swirled.

Sister Speed had looked forward for nearly a year to being baptised on the shores of her homeland, former area of the Vikings and the Danes. Her

enthusiasm about being baptised was not dampened by the stormy sea.

Members of the Church and other friends gathered in Douglas, and undoubtedly, many Manxmen in the country and villages wondered about the procession of cars which travelled to more calm water on the opposite side of the island: The sands on the beach of Glen Moora near Peel were soft, but the stones were slippery and the sea was turbulent.

Pres. Jaussi successfully performed the baptism. Even though the clouds hung low it was a beautiful and glorious day for Sister Speed — one that she will always remember along with those who shared the experience with her.



**Pres. Rolland L. Jaussi and Jennifer Speed walk to ocean for baptism.**

# LONDON STAKE

## OBSERVES SIXTH ANNIVERSARY

★ There was a birthday anniversary Feb. 28 in London, but no one was in attendance to celebrate. Instead, the work of the Lord went on.

London Stake, 323rd stake to be organised in the Church, observed its sixth birthday. The stake was organised Feb. 28, 1961, by President David O. McKay, assisted by President Hugh B. Brown, President N. Eldon Tanner and Elder Alvin R. Dyer. President Tanner, who has since become a member of the First Presidency, was then an Assistant to the Council of the Twelve.

Donald W. Hemingway was chosen as the stake's first president. Pres. Joseph W. Darling has been president since June 17, 1962. His counsellors are now Joseph Hamstead Jr. and Brother Hemingway, who returned to London last year from America.

Since its organisation, the stake has grown from 1,604 members in seven wards and four branches to the present eight wards and one independent branch.

Stake officers must travel long distances to fulfill their assignments. Located within a population area of 13,000 million people, London Stake also is within an area which overlaps the British and British South Missions.

Approximately 75 per cent of the stake membership are converts to the Church. All bishops and auxiliary leaders are Britons. Four Americans serve on the high council.

"The greatest accomplishment in our stake is to have local people serving and working in the various organisations. But in spite of our growth, our greatest problem is manpower," said Pres. Darling. The stake leader sees the full Church programme in operation by the stake's seventh birthday.

Stake presidency members pointed out that tithing and voluntary contributions have increased both on a per capita basis and in the total amount during the six years. "This shows a good measure of the people's faith," they said.

Chapels in Epsom and Stevenage have been dedicated since 1961. More than 100 stakes have been formed throughout the Church since London Stake was organised.

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★ North London Ward won championship honours over Hyde Park Ward in the London Stake netball tournament Feb. 11 at the Holland Park Comprehensive School in London.

Players from North London were presented with the Hemmingway Netball Trophy for 1967.

Five wards and branches participated in the tournament, including Catford, Epsom, North London, Romford and

Hyde Park, according to Margaret Atterbury, London Stake YWMIA age group counsellor who was in charge of the tourney.

Results of games: Catford, 3, vs. North London, 11; Hyde Park, 20, vs. Romford, 7; Epsom, 0, vs. Hyde Park, 9.

There were 39 participants in the tournament, including reserves and 24 spectators.



★ Bishop Dougald McKeown of the **North London Ward** conducted a special programme March 5 on the official opening of the new addition to the ward chapel.

"Already the fruit of our work is showing," Bishop McKeown told the large audience who attended the service. He told of the work of building missionaries who along with ward members laboured on the addition. The building was originally dedicated about nine years ago.

"We hope that the young men who worked on this building grow spiritually as we saw them grow to mature men while working on this building," Bishop McKeown said. He observed that attendance at all meetings of the ward is increasing.

Other speakers included Maud Hawkes, a member of the Church 47 years, who traced the history of the various meeting places of the ward.

"I've learned that acceptance is a great thing in this life," Sister Hawkes said as she recounted experiences in meeting in various chapels, some of which were not in "desirable physical surroundings."

Other speakers were London Stake Pres. Joseph Darling. Pres. Darling outlined some of the new aspects of the Church's new programmes in preparing the world for the Saviour's second coming to the earth.

"Stick to the programme of the Church as it is outlined, and you will see joy in your labours," Pres. Darling advised.

Also speaking were British Mission Pres. Reed E. Callister and Orval N. Lloyd, British area building supervisor. Elder Desmond Gorman, building supervisor for the North London Ward addition, told of his work with building missionaries. Paul DuPuy, David Fletcher, John Robson, Terry Laffy, and other members who contributed labour. All were presented gifts from the ward.

Elder Gorman noted that more than 500 hours of donated labour in electrical work went into the building.

A Relief Society chorus sang "Each Cooing Dove," and a chorus of Primary children sang "My Heavenly Father Loves Me." Prayers were offered by Thomas Price, London Stake high councillor, and Gus Quant, a member of the Church since 1893.

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★ London Stake MIA presented a varied programme of vocal, instrumental and dance numbers at the Stake Music Festival, Feb. 18, in the cultural hall of the Hyde Park Ward.

The programme, which was conducted by Pres. Pauline Doggett of the YWMIA, included the following participants: MIA Chorus, Catford; David Boulton, John Trevor, Kenneth Goddard and Berdene Ferren, Quartet, South London; Elizabeth Firstbrook, vocal solo, Hyde Park; Audrey Gillett, solo, Romford; Heather Bleakley and Alistair Ray, flute and oboe duet, Hyde Park; Pauline Doggett, Janice Gardner and Berdene Ferren, vocal trio, South London; Elder Richard Adams, missionary from California, folk songs; MIA Chorus, directed by Douglas Summers, Hyde Park.

Thoma Lloyd, Joan Palmer, Judy Lloyd, vocal trio, Epsom; Rita Prowse, piano solo, North London; Alan Carter, John Cary, Chris Saunders, Rosalind Miller, Gillian Tanner, folk singers, South London; Wati Clarke, Maori Poi Dance, Epsom; MIA Chorus, Romford; Lusa Liukkonen, from Finland, folk song, Hyde Park.

Brian Teacy, Irish folk songs, Catford; MIA Chorus, St. Albans; Jim Corlass and Bob Marsh, vocal duets, Catford; Pauline Doggett, vocal solo, South London; Audrey Gillett, Maureen Reekie, Coral Wolfe, Andrea Reed, vocal quartete, Romford.



### NEW MANCHESTER STAKE PRESIDENCY

Sustained at recent Manchester Stake Conference were, from left, A. M. McCormack, first counsellor; Pres. D. J. Plumbley; and J. H. Weightman, second counsellor. Standing is former Stake Pres. William Bates. Reorganisation was directed by President N. Eldon Tanner of the First Presidency (See complete story on Page 48.

### MISSIONARY CALLED TO SERVE IN SCOTLAND

★ Elder David J. Peacock was honoured recently at a farewell testimonial in Reading.

He has been called to serve a two-year full-time mission in Scotland. The meeting was attended by Pres. Don K. Archer of the British South Mission and his wife, Virginia Archer. Pres. K. Wigglesworth of the Reading Branch conducted the service.

Elder Peacock is 19 years old; he has been a member of the Church for nine years. He has been assistant branch clerk, YWMIA secretary and has earned two Aaronic Priesthood awards.



## LEICESTER STAKE

★ **Nottingham's** attendance has increased to the point during the past year that it was decided that a second Sunday School could be started in the Carlton District to serve the members from that area of the town. Enquiries were made and the Co-operative Hall, Westdale Lane, was made available. On Sunday, Feb. 5, the first Carlton Sunday School was held at the hall, directed by David Bourne, second counsellor in the bishopric, with Sydney Vaughan as the Sunday School superintendent. Forty-four members were in attendance. Six young children were blessed at the Fast and Testimony meeting that followed. Even more remarkable was the fact that the attendance at the Nottingham chapel was as high as usual, even though 44 regular members were attending another service.

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★ Valerie Richards celebrated her 21st birthday on Feb. 18 with a party given by her parents at the **Woodsetton** Chapel. Her uncle, Ernest Hewitt, from Loughborough Branch organised dancing and games. An attractive array of good things to eat was prepared and arranged by the **Walsall** Relief Society. The party was made more pleasant by decorations of flowers and candles set in silver lace on a white table cloth, meticulously arranged by Prim Degville.

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★ On Feb. 7 the Stake YWMIA presented the Beehive Standards Night, "We are the Weavers," at the Stake Centre.

Valerie Bowler, stake beekeeper, arranged and conducted the programme. In attendance were Olive Attenburrow, Stake YWMIA president, and Vera Hewitt, age group counsellor, and 36 Beehive girls, class leaders and mothers of the girls.

The girls participated in the programme with a poem, musical items and talks. Ada Lenton, a mother, spoke on "The Warp — Your Heritage and You." Guest speaker was Betty Paul who discussed the theme, "Weave with a Divine Purpose."

At the conclusion of the programme refreshments were served by Barbara Waldron and **Leicester** Ward Beehive girls.

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★ At **Loughborough's** Daddy-Daughter party, eleven girls and their own or "borrowed" daddies enjoyed a dinner with their teacher, Ethel Harrold. They all tucked in to pie, potatoes, carrots and peas, followed by fruit and ice cream, crisps and crackers. There was food for thought as well as eating as they also played some pencil and paper games.

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Robert Harrold of **Loughborough** Branch is the "apprentice of the year" in his course at Rolls Royce Ltd. Robert travelled to the company's offices at Derby to receive his prize.

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★ Two coaches of 70 people from the **Leicester** Ward travelled over to Coventry one night to see the Pantomime, "The Pied Piper." Another outing is planned for the following month.

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★ Members and missionaries from **Hucknall** MIA spent a pleasant morning touring the Nottingham Council House where they learned its history and saw the council chamber.

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On February 25, all the **Hucknall** Branch members gathered for a Salad Tea, after which they enjoyed a holiday film taken by one of the members and some slides of the Primary Children's Hospital in Salt Lake City.

## CENTRAL BRITISH MISSION



Scene from Hereford's pantomime.

★ Saturday, Feb. 11, was a red letter day for the **Midlands West District MIA**. It was their first exposure to an experienced audience in their presentation of Mini-Pantomimes at the Norbury Theatre, Droitwich.

Their fear was unnecessary, however, because the experienced theatre goers of Droitwich enjoyed the entertainment along with the local saints. The theatre was filled to capacity, an ample reward for the cast who worked hard to make their presentations a success.

**Redditch** Branch presented "Cinderella," in which Brothers Harrison and Summers as the ugly sisters, scored notable success with their clowning. They had the audience practically begging for more.

**Worcester** Branch chose "Jack and the Beanstalk," and Kenneth Chapman and David Passey became the front and rear ends of "Buttercup" the cow. The scene where "Buttercup" laid a dozen

tins of well-known brands of condensed milk for Bernard Haw as Simple Simon and Roger Smith as Dame Durdon will take some time to be free of kidding which took place at priesthood the following morning.

"The Sleeping Beauty," performed by **Hereford Branch**, deserves a special mention. Ann Dawes as Bad Fairy Sludge was ably supported by her evil companions, Slime and Grime, alias Brian Moore and Graham Burton Jnr. Slime brought a lot of laughter when with one exciting leap he knocked over a dividing section which landed in the front row. Fortunately no one was hurt.

Guests of honour for the evening were Mission Pres. George I. Cannon and his wife and family. It was a new form of entertainment for the Cannons but they appreciated it.

The audience showed their appreciation and are looking forward to further evenings of similar entertainment. Thanks were given to many members of the Norbury Theatre and Arts Club, who co-operated with lighting, scenery, costumes and gave interest and encouragement.

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★ **Lincoln MIA** held a farewell social for Mary Steele as she left the branch to do genealogical work in London. Sister Steele has been an active member of the Church since 1964. She was Primary president for the branch, and for a time was first counsellor in the Midlands East District Primary. Good wishes of the members go with her.



★ "Sew and Sow" was a novel theme for the Mission Relief Society Conference which has just been completed in five districts.

The mission Relief Society presidency worked hard to show the sisters just what could be achieved and how to do it. There were many spiritual aspects of the conference which had the following clever departmental titles: Sowing — Visiting Teaching; Cultivation—Magazine; Harvest Time—Records; Tested and Tried — Singing Mothers; Sewing and Sowing—Bazaars.

The sisters made collapsible booths which were decorated with Relief Society colours. They also displayed many of their articles and home-baked items. To make certain that the prices were clearly shown, price tickets were gaily decorated and threaded through knitting needles. Also original were the table favours, which consisted of pin cushions made from different coloured foam. In the foam were needles made from dowling, threaded with coloured ribbons.

★ Genealogy is well under way in **Northampton** with good attendance at regular workshop meetings. Visits are being made by the genealogical committee to the members' homes in the district.

At the last leadership meeting Elder Perris Jensen, the mission genealogical chairman, gave a very illuminating and helpful talk. After the meeting a "Bring and Buy" sale was held to help raise funds for Relief Society members who will attend the May convention.

★ **Stourbridge** MIA took a night out on Feb. 9 when 15 members went to the local bowling alley and had two games each on three lanes. Some of the sisters had not played before, but the scores were good. One score was 154.

★ Telerama programmes are being held successfully all over the mission, and on Friday, Jan. 27, one was held at the **Newcastle-under-Lyme** branch.

The "New Missionaires" are now a big part of the programme for the film, "Man's Search for Happiness," and 250 people listened attentively as they harmonised to open the evening's programme

Guests of honour were Mayor Proctor of Newcastle and his wife, the Mayoress. Relief Society Pres. Key presented them with the Book of Mormon and Meet the Mormons.

The mayor addressed the assembly. He said that although he knew little of the Mormon faith he had watched the building of the chapel with interest.



**Steve Hutchinson, Delia Williams and Ken Voss at their combined 21st birthday party.**

★ There were three good reasons for a party at **Peterborough** on Feb. 9. Three persons were celebrating their 21st birthday. Delia Williams, and two American servicemen, Steve Hutchinson and Ken Voss. It was the day of Delia's actual birthday; Ken's was on the 13th and Steve's the 14th, but they all combined efforts for an enjoyable party for all their friends.

## NORTH BRITISH MISSION



**Litherland Male Voice Choir who sang at Liverpool chapel.**

★ A feast of food and song was enjoyed by the members of the **Liverpool**, **Crosby**, **Wirral** and **Southport** branches at a party held by the **Liverpool** Relief Society. The dinner, which was cooked by first Counsellor Doreen Nugent and her assistants, Sister Torr and Sister Donaldson, under the direction of Pres. Laura Sinclair was excellent. The real treat of the evening was the Litherland Male Voice Choir who came to share their talents with the Church members and some of the old-age pensioners of the district.

The conductor was Mr. Norman Chambers. The soloists were Miss Audrey White and Mr. Jockin. The humorous monologues by Mr. Glover were an entertaining lead to the songs, enjoyed by the audience when chorus

time came round. Both sides are looking forward to another visit soon. Gentlemen of the choir confessed that they had learned something of the Mormon Church which altered some of their ideas about the Church.

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★ The **Liverpool** District Gold and Green Ball had the theme of "Hearts." There were hearts on the walls, the tables, on menu cards and as general decorations. The dinner was prepared by the District Relief Society Board members. It was voted one of the "best ever held" in the building.

The dancing was led by Brother Hindley from **Southport**, and followed by 140 members of the district.

★ Denise Morris from **West Hull** went to Germany as an au pair nanny and learned the language so quickly that she has already given her first talk there in Sunday School.

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★ Some months ago Mary Sweeting of **Scarborough** was involved in a car accident. She felt better after an administration by priesthood holders. Some time later she visited her dentist who observed that the person who had set her jaw had done an excellent job. But Sister Sweeting, who is thankful for her recovery after the accident, had not had her jaw set.

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★ Andrew Watson, aged 16 of the **Southport** Branch is one of two boys chosen from Southport to attend the Outward Bound School at Ulleswater in the Lake District on March 6th.

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★ On November 19 in the newly-opened GRIMSBY Chapel, a Spanish Fiesta was presented by the district Relief Society presidency who extended an invitation to all members, their husbands and friends.

Nearly 100 people took part in the games, competitions and dancing. Many colourful Spanish costumes were worn. Prizes were given. There were also prizes to be won for travelogue and general scriptural knowledge competitions.

A Spanish supper, followed by fruit salad and ice cream, was served by the younger women by the branch YWMIA. Prizes were awarded by two guests who judged the costumes.

More dancing followed until it was finally time to go home.

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★ **SOUTHPORT** Branch was happy to welcome home Iris Hogg from a long spell in the hospital. Members were also grateful to learn that Winifred Watson has recovered from a recent operation.

★ Cora Cunningham and Gordon Matthews, both of Newcastle Ward, Sunderland Stake, announced their engagement at Christmas.

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★ **WIRRAL** Branch has at last achieved a desire for a permanent chapel ... in **BIRKENHEAD!**

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★ **Beverley** Branch Relief Society sisters and their husbands were invited to a three course meal, cooked by Elsie Fenwick and assisted by other sisters. The dinner was served in the lounge to 21 persons. Following the meal Brother and Sister Dunning arranged some quiet games, and Elder Maloney concluded the evening programme with music on his guitar. Everyone joined in singing folk songs.

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★ The **Hull** District YMMIA held a friendly football match in January with the **Grimsby** YMMIA on the Beverley Westwood. Although the snow was up to their ankles, the boys and men enjoyed the game. Grimsby won 2 to 1. Ray Yoward was the organiser.

Saturday Jan. 28 was a busy day for the Hull District MIA. In the afternoon the young men played off the 5 a-side football finals for the 1967 Sports Tournament. Teams which will represent the district were Beverley Junior Team and West Hull Seniors.

At the same time the young women were having friendly volleyball matches in the **Beverley** Chapel. At 6 p.m. both groups took part in a mixed volleyball tournament. The winning team was Beverley.

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★ The first presentation of awards to Primary workers in the **Liverpool** Branch were given at a district conference in January. The awards ranged from service of one year to 11 years and were presented by District Counsellor, President J. Jones, and District Primary Pres. Edith Ireland.

★ "The Future is Yours—are you prepared?" This question was given a most emphatic "YES" by all the participants in the **Preston** District MIA Speech Festival at **Blackburn**. Fourteen speakers from nine branches challenged those present to prepare for the future. They gave helpful instruction on how to prepare for the future. Time taken by the judges indicated the difficulty they had to select winners. Sister A. Heath, **Blackburn** Branch, was in the 16 and over category, and Brother F. Boydell, **Bolton** Branch, was in the under 16s. **Bolton**, the winning branch, was presented with a trophy by Albert Evans, Manchester Stake MIA superintendent.

★ The **Lake District** Valentine's Dinner and Dance was held at the **Carlisle** Chapel. The Priesthood members cooked and served a turkey dinner with all the trimmings. Proceeds were for the branch budget. Dancing followed until 11 p.m. The branch president of Carlisle, Gerald Ramsbottom, announced that the chapel had been paid for and could be dedicated.

★ Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, who has been attending stake conferences in Britain, dedicated the **Southport** chapel on Monday, February 20. Over 300 members and civic guests were present. Other speakers included Pres. Wilford H. Payne, president of the North British Mission; Liverpool District Pres. Peter H. Watson; Brother Davies of the Church Building Committee; Sister Brockbank; Pres. Gerrard, Southport Branch president; Brother G. Aspinall, president of the first Quorum of Elders and Mrs. May Bamber, former Mayor of Southport.

Patricia Goulding of Wigan Branch sang a solo, and the Liverpool Branch MIA Choir also performed a musical selection.

★ About 80 members and friends attended the **Hull** District Music Festival following the February Leadership meeting at the West Hull chapel. **East Hull, West Hull, Scarborough** and **York** Branches took part. Scarborough won the trophy with 271 points and East Hull was a close second place winner.

The duet, "Meg Merrilles," was sung by Susan Bagley and Sheila Fairley; the family number, "Some Enchanted Evening," by Brother and Sister Mike Reynolds, and the choral number was "When the Saints Come Marching In."

President and Sister Jenner of the **Grimsby** District were the judges.

★ As the **Liverpool** Relief Society women gathered together for the social relations lessons in February, they were faced with the aftermath of the work of vandals. The contents of the kitchen cupboards had been hurled against the walls; other cupboards had been emptied and the contents damaged. Walls were mutilated and books and music were torn and scattered in every direction. The cultural hall was a mess of jam and squeeze and polish. The Relief Society room was a shambles, and ironically, on the blackboard ready for part of the discussion for the evening's lesson were the words, "At what age is a child accountable for his actions?" The vandals turned out to be three boys, the eldest of whom had just reached the age of nine years.

The damage to glassware, crockery, curtains and other items is estimated at approximately £200. The sisters spent the evenings and the rest of the week cleaning, and as far as possible mending and salvaging the damage. They also planned ways to replace the broken items.

Because of the damage to the building, members and custodians of other wards are advised to make sure doors and windows are locked.



## BRITISH MISSION



Attending Norwich Sunday School faculty dinner Feb. 11 were, from left, Sheila Johnson, Stake Sunday School Supt. George Johnson, Kathleen Margetson, District Pres. John Margetson and Rosemary Smith.

★ The **Norwich** Sunday School faculty dinner was held at the Norwich chapel on Feb. 11. The evening began with a turkey dinner and was followed by a speech from Sunday School Supt. George Johnson. At the conclusion of his talk he proposed a toast to the teachers. Kenneth Johnson and Mildred Jennis represented the teachers and replied to the toast. The branch presidency was represented by Counsellor Joseph Read who spoke on the unification of the Sunday School and the "excellent" job being done by both

officers and teachers. He finished his speech by proposing a toast to the district president and his wife.

District President John Margetson said that he had always felt a close association with Norwich and that the Sunday School gives a great opportunity to meet other people. I hope the branch Sunday School faculty will be united, fruitful and make the progress it deserves, he said.

The dinner was followed by dancing and games organised by Brother and Sister Brian Smith.

★ **Leigh Park** is only a small branch in Portsmouth District and its MIA consisted of two girls and two boys. All are active members. In spite of the small MIA the youths have big plans.

The girls, Christine Bridger and Jill Robbins, decided they would like to hold a Valentine's Dance. So they began planning for the event. They wrote letters to invite all the inactive youth. As a result, four inactive boys started attending. A total of 48 people attended. They asked the Relief Society to help with refreshments. Highlight of the evening was an entertaining pie eating contest. It was fun to watch but messy for the boys who were eating. The pies were also supplied by the Relief Society.

The two girls, who are only 14 and 15 years old, won the praise of church members for their efforts in organising the dance.

★ Brother Wood of **Medway** organised an Aaronic Priesthood outing in February, and Pres. Herbert went along to help control some of the young boys as they toured the Imperial War Museum, the Science and Natural History Museums and finally tea at the mission home. Eleven Aaronic Priesthood boys made the trip. They enjoyed the tour, but had sore feet and were weary when they returned home.

**Medway** branch members are happy that they will build a new chapel. Work has begun. The branch needs £1,000 by February, 1968, so that once the chapel is completed it can be dedicated. Plans are being made to raise the money, including a T-bone steak dinner at the chapel site in June. They hope to sell 1,000 tickets at £1 each, with children at 10 shillings. They are very ambitious — let's hope they succeed. Other branches of the mission wish the branch success in its building efforts.



**Relief Society members from the Medway Branch, North Kent District show items made for Relief Society Bazaar.—(Photo courtesy, Chatham Observer.)**

## SCOTTISH MISSION



**Edinburgh District members who attended dance.**

★ The **Edinburgh District** held a fancy dress ball in the Edinburgh cultural hall.

Winners of the costume contest were Margaret Dean of Musselburgh and Malcolm Smith of Edinburgh. Refreshments were tatties and tunch (potatoes and turnips).

★ The Young Artists' Festival for the **Dundee District**, which was held at the Bingham Terrace chapel in Dundee in February may not have acquired as much attention as the Salzburg Festivals, but it certainly gave youths the opportunity to increase their talents. Many different types of numbers were presented.

There was a wealth of musical items, which were divided into sections—duets, solos, piano renderings and folk music. The accompanist for a number of the selections was Kenneth Roy of **Dundee Branch**, who also played Debussy's "Claire de Lune." Also included in the musical entertainment was a selection of songs on the piano

accordion and the mouth organ. Unfortunately these artists did not have much opportunity to display their talents for very long. As soon as a song was recognised an enthusiastic audience of over 100 joined in singing or accompanied with clapping and foot tapping.

All the entries were not of the musical variety. One ambitious pair from the **Kirkcaldy Branch** performed a pas de deux, danced to the music of the "Mazurka" from the ballet, "Coppelia." Sister Elliot of the **Dundee Branch** showed some beautiful pictures that she had embroidered and gave advice on how to choose materials.



### Youth Visit Romford

Twenty-three Scottish Youth from the **Edinburgh Branch MIA** stop in Trafalgar Square in London. During their three-day visit, the youths were guests of the Romford Ward in London Stake. They attended a New Year's Eve dance, sight-seeing trip to London and a theatre show. On Sunday they attended services in Romford. Youths from around Scotland made the trip.

## SUNDERLAND STAKE

★ Members of the **West Hartlepool Ward** searched their attics, opened their old trunks and blew away the cobwebs from their feathered hats, long dresses and high button shoes to find clothing suitable to wear to a "Those were the Days" dance. The gentlemen stuck false beards and long side whiskers to their face, capturing the spirit of olden days. The occasion was enjoyed by ward members. The following week things were back to normal at another dance. This time the mood of the evening was set by silver and gold heart decorations for a Valentine's dinner and dance. Someone must have reminded the sisters that the way to a man's heart is through his stomach,

because a delicious three-course meal of soup, roast beef and two vegetables, followed by peaches and cream was served. (Further developments may be observed in the engagements column!)

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★ Nearly all the **Sunderland Ward** Primary children took part in the presentation, "The Wizard of Oz" at the end of January. The children gave an enjoyable performance. Credit is also due to those who helped train the children and prepare the scenery.

Congratulations go to four MIA girls and four leaders of the **Sunderland Ward** and two girls from **Billingham** on gaining their Individual Awards.

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## BIRTHS

★ Jan. 14.—To Kathleen and Samuel Martin of Eastwood Ward, Leicester Stake, a daughter, Gillian.

★ Feb. 14.—To Brother and Sister Farley, Loughborough Branch, Leicester Stake, a daughter, Sarah Louise.

★ Feb. 17. — To Josephine and John Turner of South Shields Ward, Sunderland Stake, a son John.

★ To Margaret and Gordon Williams of Dewsbury Ward, Leeds Stake, a daughter, Melanie Kay.

★ To Jean and Brian Hutchinson of Dewsbury Ward, Leeds Stake (formerly of Bristol Ward) a son, Randy.

★ To Brother and Sister Kristaps Redisons, of Eastwood Ward, Leicester Stake, a son, Mark Andrew.



## OBITUARIES

### CLARA W. SILCOCK

★ Feb. 11. — Clara Wildes Silcock, of Burton-on-Trent Branch, Central British Mission, passed away at the age of 71.

A funeral service was held at the Derby Chapel on Feb. 16. It was attended by Sister Silcock's family and friends, including Pres. and Sister George Cannon, of the Central British Mission, Pres. and Sister Reynolds of the Midlands North District, and Bishop and Sister Clarke of the Derby Ward.

Sister Silcock had been a member of the Church for four years. During this time she was respected by friends who knew of her gentle ways and testimony of the gospel.



CLARA W. SILCOCK

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### JANE C. FINLAY

★ Jane Cowen Finlay, a member of the Cavehill Branch, Irish Mission, died Jan. 31 at her home. Sister Finlay was born May 22, 1894, at Belfast, Northern Ireland. She married Edward Finlay on June 7, 1911, in Belfast. They were the parents of eight children.

Sister Finlay was baptised a member of the Church on Nov. 24, 1961. Since that time she has been active in building the Church in Ireland. Two of her children are members and are also very active. Mrs. Thomas Dowdall (Elsie) lives in Reading, Berkshire, England, with her family. Her husband is an elder and they have been of "great" service to the Church. Mr. John Finlay and family also live in England. He has served in the British South Mission presidency.

### MARY P. MOGERLEY

★ Mary Pratt Mogerley, a long-time member of the Church, died Jan. 31, 1967, from an attack of bronchial pneumonia at her home in Dublin, Ireland. She was born May 30, 1881, at Sherburn, England. Sister Mogerley married Heinrich Mogerley on Sept. 6, 1905, at Durham, England. Shortly after their marriage they moved to Dublin. In 1908 they came in contact with the Mormon missionaries and were baptised on May 24, 1908, in Dublin. Brother and Sister Mogerley became the parents of four sons and two daughters, all of whom were raised in the Church.

## MARRIAGE

★ Brian Whitehead was married to Lesley Margaret Helliwell at the Bradford Ward chapel. Brother Whitehead, who served two years as a Church builder, is now a member of the Leeds Stake MIA Board. He is also the elders' group leader in the Bradford Ward.

His new bride has held positions in the Sunday School, Primary and Young Women's Mutual Improvement Association. Both are members of the Bradford Ward Choir.



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## ENGAGEMENTS

★ Maureen Reeky to Terry Bownes, of Romford Ward, London Stake. Terry was not a member of the Church at the time of the engagement, but was baptised a few weeks later.

★ John William Passey, formerly of Worcester, Central British Mission, to Charlotte Hughes of California, USA. John is now serving with the U.S. Air Force.

★ Philip Aldred and Marion Barnes, both of Eastwood Ward, Leicester Stake. The couple announced their engagement at the stake New Year's Eve dance and Marion was presented with a rose corsage and Philip with a carnation.



# Temple Holiday Programme

★ Because of the success of the London Temple Holiday Programme during 1966, it will be continued again this year, according to Pres. LeRoy J. Buckmiller and his counsellor, Albert Parsons of the London Temple presidency.

Persons who participate are asked to begin their week of work at the temple on Saturday. Bookings will be accepted for reservation accommodations at Edenbrook at a reduced rate for those who attend the Monday, Wednesday and Thursday sessions.

Children who are eligible for baptismal work for the dead (children aged 12 or over and if boys, priesthood holders) may come with their parents. Baptismal services will be held at 10 a.m. and 11.30 a.m. on those days.

Cost of accommodations at Edenbrook includes the maximum charge from Saturday to Thursday. Temple clothes rented at the temple may be used for the entire period. Because of other commitments during the summer, reservations are not available from July 10-28. During the remainder of the time, the full holiday programme will be effective until Sept. 21, provided a minimum of five couples from the British Isles participate.

For a total of £3 5s. during the week, accommodations may be reserved at Edenbrook from Saturday to Thursday nights with seven meals provided at the temple, and rental of clothing for 2s. 6d. also included.

All temple sessions are available to members with recommends regardless of whether it is the assigned day for an individual's stake or mission.

The temple schedule through October, in addition to dates printed on page 51 of the March Millennial Star,

is as follows. Stake and mission assignments at the temple: Sept. 2, British South and Central British Missions; Sept. 9, British and North British Missions; Sept. 16, Leicester Stake and Southwest British Mission; Sept. 23, Glasgow Stake, London Stake, Leeds Stake and Scottish Mission; Sept. 30, Sunderland Stake and British Mission.

Dates for the Holiday Programme are Sept. 2-7, Sept. 9-14, Sept. 16-21. Sept. 25-28 is assigned to Relief Society members from the North British Mission, Southwest British Mission, Glasgow Stake and Manchester Stake.

Assigned temple dates for October are Oct. 7, British South Mission; Oct. 14, British Mission, London Stake and North British Mission; Oct. 21, Manchester Stake and Glasgow Stake; Oct. 28, London Stake, Leeds Stake.

Relief Societies from Sunderland Stake, Leicester Stake, Leeds Stake and the Scottish Mission are assigned to attend the temple Oct. 16-19, and Relief Societies from the British Mission, British South Mission, Central British Mission and London Stake are assigned from Oct. 30 to Nov. 2.

Sessions begin at 8 a.m. on the Relief Society programme and continue until 7.30 p.m. Relief Society members must be at the temple by 7.30 a.m. for the 8 a.m. session. During the Holiday Programme, a normal temple schedule is as follows. Stake and mission worship services are conducted on Sunday at Crawley. Initiatory ordinance work begins Monday at 8.15 a.m. during the Holiday Programme period. Church members may attend endowment sessions at 10 a.m. and 7 p.m. At 3 p.m. they may participate in either sealings or initiatory ordinance work.



### **PRESIDENT SMITH HONOURED**

★ At a special meeting in Salt Lake on Feb. 12, President Joseph Fielding Smith of the First Presidency was honoured for his service to the Church and community. Speaker at the service was Elder Bruce R. McConkie of the First Council of the Seventy. A portrait-bust of President Smith, made by noted sculptor Dr. Avard Fairbanks was presented to President Smith.

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### **MAORI HONOURED BY QUEEN ELIZABETH**

★ Dr. Manahi Nitama Paewai, who received the OBE Award (Order of the British Empire) from Queen Elizabeth of England has been awarded an expense paid trip to receive the award at Buckingham Palace.

Dr. Paewai, who is a member of the Church, has been a leader in New Zealand for many years. He is recognised primarily for his welfare plan for the Maori people which began as a Church project within the New Zealand Mission. It included a plan of family budgeting, housing improvement and savings.

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### **THREE NAMED TO WELFARE COMMITTEE**

★ Three new members of the Priesthood Welfare Committee of the Church have been selected by the First Presidency.

They are Dr. William H. Bennett of Logan, Utah; Ara O. Call, of Provo, and Sidney M. Horman of Salt Lake City.

The three men will attend quarterly stake conferences and also perform assignments under the direction of Church Welfare directors.

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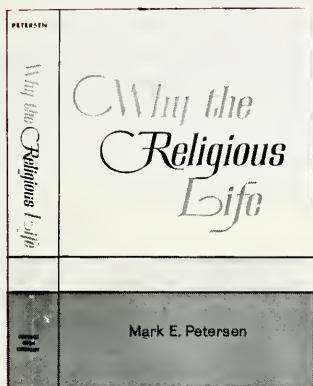
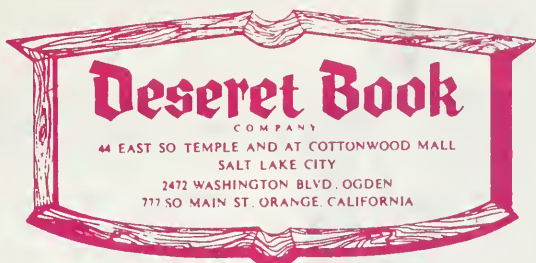
### **REALTOR TO SERVE IN EUROPE**

★ Salt Lake realtor Milton L. Christensen arrived in Europe in February where he has been called to represent the Church in its European continental real estate department in the purchase and sale of Church property.

Brother Christensen is a former president of the French Mission and served there as a missionary from 1923 to 1926. He has also been a guide on Temple Square.

The Church has legal counsel in Frankfurt, Germany, to assist in real estate transactions for property suitable for chapels, mission homes, and seminaries.





### **Why the Religious Life**

Mark E. Petersen

"Why the Religious Life," is a compilation of more than 100, vital, important and timely messages keyed to the theme of the title.

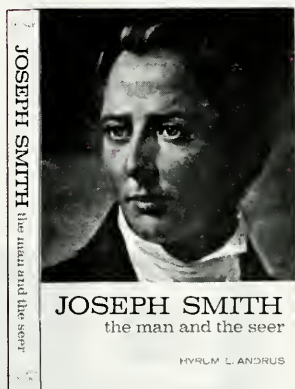
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### **Joseph Smith, The Man and the Seer**

Hyrum Andrus

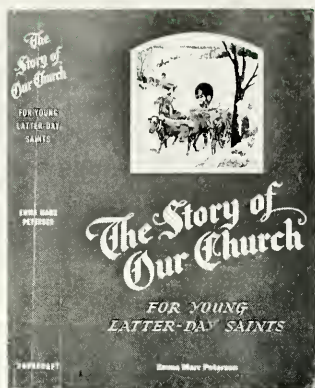
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### **The Story of Our Church for Young Latter-day Saints**

Emma Marr Petersen

This book will serve to make young people aware of the dramatic sequence of events in the tremendous movement that led those who joined the Church across almost the entire United States.

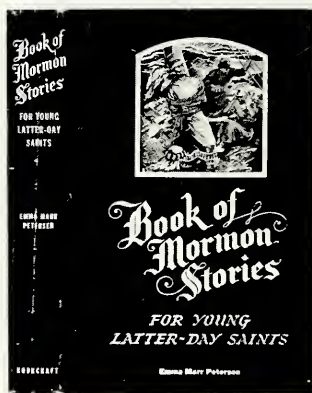
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### **Book of Mormon Stories for Young Latter-day Saints**

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Some have felt that the text of the Book of Mormon was heavy and uninteresting to children. Yet when the stories are taken out and presented to young people, they learn to love them.

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# What is Your Problem

Mark E. Petersen

**Question:** How long should new converts to the Church be fellowshiped before they can stand on their own feet?

**Answer:** Fellowshiping of the Saints is a life-long process. Both old and new members of the Church need fellowshiping. They need to feel the spirit of brotherhood and sisterhood that should always exist among the Saints. It is friendliness and good will that makes our Church activities so pleasurable. Church activities without good feeling would soon fall and die. So how long should fellowshiping last—ALWAYS.

**Question:** The scriptures seem to teach that even animals have spirits. Is this true.

**Answer:** We believe that animals do have spirits, and that all things were created spiritually before they were temporally in the earth. This is taught in several places in holy writ. See for instance Genesis 2:4-7, Moses 3:4-6 (Pearl of Great Price); Abraham 5th chapter, and particularly verses 3-5. There is an interesting scripture, too, in the Doctrine & Covenants on this point. See D. & C. 77:2. God was the Creator of all things, and all things were made spiritually before they were temporally in the earth. From Section 77 we see that the temporal body is made after the likeness of the spiritual body.

**Question:** Should sick people be required to fast on fast days?

**Answer:** We believe that treatment for sick people is to make them well as rapidly as possible. If it is unwise to restrict a sick person's meals, then certainly it would not be wise for them to fast. We must be sensible in all things. Very old people, too, may find it unwise to fast, because some of them must take food every few hours to keep well. We have never taught that religious practices should interfere with health. On the contrary, we believe the Lord expects us to keep well so that we may comply with His religious practices. That is one of the reasons for the Word of Wisdom. We might say that some people with small children compel their little ones to fast. Again, wisdom should prevail, and little children should be cared for and their health guarded. As very little ones they should be provided with their food regularly. As they get to age 8, and receive membership in the Church, they might begin to fast probably from one meal, and then as they grow older they might go to the two-meal-fast. We should not make little children learn to hate fast day because we press them into fasting too early in their lives. As they grow old enough to understand the meaning of fasting and prayer, they will learn to love this doctrine.

**Question:** The Bible says the Lord commanded Adam and Eve to multiply and "replenish" the earth. Why is that expression used for our very first parents?

**Answer:** That is probably an error of translation. Most of the Bible translations say our first parents were to multiply and "fill up the earth."

**Question:** Is it really necessary for a person to go to the temple? Are temple ordinances really essential to salvation?

**Answer:** Yes. There are two sets of ordinances in the Church, both of them essential to our exaltation in the Kingdom of God. There are those that may be performed in our chapels or other buildings. Baptisms, for instance, may be performed in a font in a meeting house, in the sea or in a river. The place doesn't matter, if there is sufficient water to permit immersion. The laying on of hands for confirmation may be performed where ever the Church officials may designate, those in charge of the work locally. And the same may be said of ordination to the offices in the priesthood. But there are certain other ordinances—just as essential to our eternal welfare—which are so sacred that the Lord has decreed that they must be performed in a temple specially built for that purpose. These higher ordinances can only be given in a temple, and therefore all members of the Church should plan to receive them. These higher ordinances are so sacred that worthiness is an essential on the part of all persons. For that reason members of the Church must be specially recommended for admission to the temples. Likewise, persons must have proven their worthiness by past good performance as Church members before they may receive a recommend. Temple marriage is one of the higher

ordinances of the temple. Every Latter-day Saint should therefore plan on a temple marriage or sealing.

**Question:** I have heard of one church where baptism in water is given but the Gift of the Holy Ghost is not given. Can this be right?

**Answer:** That, of course, would be a sectarian church which does not have the truth. You will be interested in a statement on this subject once made by the Prophet Joseph Smith: "You might as well baptise a bag of sand as a man if not done in view of the remission of sins and getting the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost."

**Question:** I have heard that the Prophet Joseph Smith gave us some proverbs. Is this true?

**Answer:** The Prophet did not set forth any formal set of statements which he called proverbs. However, he did give many statements which in fact are proverbs. For instance:

"The glory of God is intelligence."

"No man can be saved in ignorance."

"Never exact of a friend in adversity what you would require in prosperity."

"Never afflict thy soul for what an enemy hath put it out of thy power to do, if thy desires are just."

"Any person who is exalted to the highest mansion has to abide the celestial law and the WHOLE law too."

**Question:** It is true that there is no forgiveness for murder?

**Answer:** That is correct. Read Alma 39th chapter, for instance. The Prophet Joseph said: "A murderer, one who sheds innocent blood, cannot have forgiveness." It is for this reason that our missionaries do not baptise murderers even though such persons are taught and believe the truth. Since baptism is for the remission of sins, and inasmuch as there is no forgiveness for murder, bap-



tism would not be appropriate for such persons. Only God can determine their place in his "many mansions."

**Question:** I am the only member of the Church in my family. How can I comply with the teaching to have family prayer?

**Answer:** If the rest of your family are Christians, they will believe in prayer, and if you present the matter to them properly they will most likely join you in family prayer. Each one could take a turn, from time to time, so that each could pray in the family group in his own way. In this way they would learn how you pray which would be a good influence.

Many Christian families do not have family prayer because in their churches they have never been taught this principle. Many of our missionaries find this to be true, and have to teach investigator families how to pray. Since other members of your family, even though not of our faith, believe in God, they will of course believe in prayer. Why not ask them to pray as a family—each one praying in his own way as he takes turns. It is customary in our Church to have family prayer night and morning every day, with a different member of the family leading in the prayer each time, that is being voice for the family, on each such occasion.

## SALVATION

"Salvation comes, not by being tossed about by every wind of doctrine, but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then, having learned the truth, by living up to it and enduring in faithfulness to the very end."

—Mark E. Petersen

## *Thoughts For NOW*

★ Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

And that I am the true light that lighteth every man that cometh into the world;

And that I am in the Father, and the Father in me, and the Father and I are one—

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him were plainly manifest.

And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

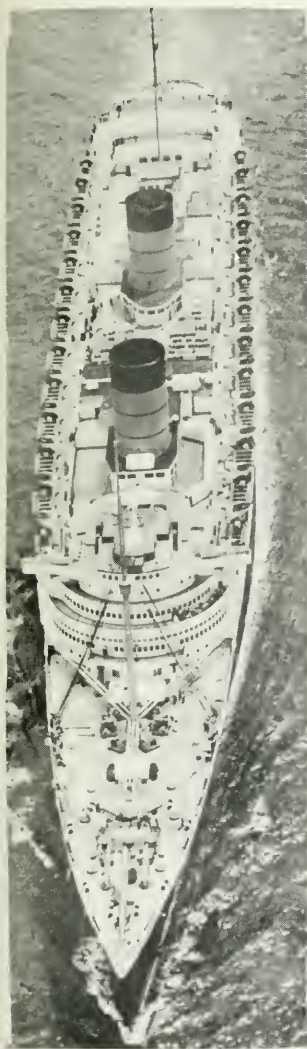
The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

—D. & C. 93:1-11.

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I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatise, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

—Joseph Smith

